

A

89m²

Physical Treatise,

Grounded, not upon *Tradition*,
nor *Phancy*, but *Experience*,

Consisting of Three Parts.

- The { First, *A MANUDUCTION*,
discovering the true Founda-
tion of the Art of *MEDI-*
CINE.
Second, *An EXPLANATION*
of the general Natures of
DISEASES.
Third, *A PROOF* of the for-
mer *POSITIONS* by *PRA-*
CTICE.

By *WILLIAM RUSSELL*,
Chymist in Ordinary to His
MAJESTY.

L O N D O N,

Printed for *John Williams* at the *Crown* in *St. Paul's*
Church-yard, MDCCLXXXIV.

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THE
PREFACE
TO THE
READER.

MY Blooming years, happening to be in that sullen Time, wherein nothing here but Storms and Tempests appeared were so blasted; that little else was manifest in me, but what those sad Disturbances had impressed; so that, at the One and twentieth year of my Age, I found Ambition to outweigh my Natural Inclination: which I had never discerned, had I

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not been overwhelm'd by the Providence of the Almighty, and by his great Judgments (both on Mind and Body) brought to submit to his Government. Whereupon, it was clear to me, that the Actions of Childhood had not so blemished my Understanding, as youthful Ambition had done : from hence, a Strife arose in me, which ended not, until (through Mercy) a right Apprehension was given to me again ; by which, after some series of time, I could and did willingly turn out this Unnatural and Haughty Guest. Hence proceeded my Private Life, which hath now continued for about Thirty three years ; and given being to my Principles, and Practice ; and by Consequence birth to this Treatise, which is a brief Account of
my

to the Reader.

my frequent Experience, That being an unquestionable Ground; and every Thing, that hath not its Original from some such undeniable Principle, can never have a certain Effect.

To fear GOD, and love our Neighbour, are Precepts, so universally adhered to (as the Summary of Divine and Moral Acts) that Jews and Christians, Turks and Pagans, have ever subscribed to them; notwithstanding the various Forms, and Figures, wherein they have been represented. Therefore do I think, that there is no sensible Man, but must say, that Remedies of an Universal Tendency, in which all Apprehensions and Inclinations agree, are more efficacious, safe, certain and speedy, than any particular

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particular Remedy whatsoever, whereof there are Doubts and different Opinions; in as much as Nature never varies, in all her Endeavours, from the Capacity, Ordination and End of every Individual; and that, which all concur in, must needs be true: so that, whatsoever Seed she manageth to Generation, that still produceth the uniform Figure and Virtue, according to its Primitive Appointment; unless by some accidental Cause impeded. Nevertheless, altho I seem in this whole Treatise, to mind nothing but Universal Dispositions; yet I have bid fair for Particulars also, as my Seven years living upon Vegetables hath sufficiently demonstrated, and in that time my Examinations of their particular Virtues;

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rues ; not by Reading what others have Written thereupon ; but by experimenting their Operation on my own Body, and on others also. But, since I do not find them useful, except particularly to some Persons ; and tho specificall to Diseases of each kind, yet unable to supply the Defects of Nature so well as Things of an Universal Tendency ; being seldom singularly serviceable, till after other Medicines are given : I presume no ingenious Man will think I wholly decry their use, but rather exalt them in their proper place, intending (in my Explanation of this Treatise) to write more fully of them, whereby it may be known I have indeavour'd to understand the use of Particulars, as well as of Generals.

But,

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But, let not any one think, the Doctrine here asserted to be Novel; for 'tis as ancient as Physic, or Physicians; which Hermes Trismegistus his Smaragdine Table sufficiently declares, where he saith, As is that, which is above, so is that which is beneath; and all is by the Mediation of One Thing. Which true Position of his hath been so far from being denied by those Men, who have observed Nature in her secret Meanders, from that Time, unto this every Day, that None of common Reason will or dare contradict the same: for the Egyptian Learning plainly enough demonstrates Hermes to be their Prince; and their Hieroglyphicks shew, that not Tradition, but Natural Sagacity should be the Guide of all Inquisitive Minds,

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Minds, whereby to understand their Powers and Actions. This was so certainly believed in that Age, that all the neighbouring Nations, even in the Times of the Greeks, sought knowledge no where, but in that Place; and from thence the same hath been derived to Us, as appears by the Romans first admitting thereof, and bequeathing it to our Climate. For, from Esculapius his time, to Hippocrates (the 14th in Descent from him) it doth appear, Nature was always allowed to be the Physicianess of Diseases; and from that time, unto this Day, none have denied it; except such Men, as sought Innovation, and thought they could govern Nature better, than she could govern her self. But since that Age, there have risen a sort of People, that did not so ingenuously

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usually follow Nature and Reason, in the Investigation of Truth, as their Predecessors did; but have, for Interest sake, or else out of Ignorance espoused, and imposed upon the World false Doctrines suitable to their Ambitious or Covetous Designs; whereby they have clouded the Understandings of Men, and introduced erroneous Positions, to the shame of Sciences, and prejudice of Mankind.

Aristotle, having a Monarch to defend him, presumed to burn the Books of his Ancestors; yet could not fully confute, nor wholly smother the Truth therein contained. By these, and other like Means, the very Tract of the Ancients is almost wholly lost; and now Nothing, but Nature her self, can restore that to Man of which there are no plain

to the Reader.

plain Presidents, or evident Foot-
steps. For, when Christians had
forsaken that Simplicity, which was
the Crown of Religion, and be-
came Asserters and Ascribers of In-
fallibility to themselves; then arose
the Roman Vicar, as their Dicta-
tor, the Limiter, Bounder, and
Measurer of all Divine and Na-
tural Things which they them-
selves (being seized with Egyptian
Darkness) could not distinguish; so
that, if any new Matter was appre-
hended and declared, which was not
affirmed by this Governor, death
ensued; as appeared by that German
Bishop, who (endeavouring to prove
the Antipodes) was condemned to
dye; because he had presumed to as-
sert That, which was not approved by
this Head of the Church; and the
Learning which many Academicks

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(at this Day) boast of, is not so much the Result of Natural Sense, as of that Politic Government.

Nevertheless, these Men own and acknowledg Hippocrates to be their Patron ; but did they (as they pretend) truly consider, and imitate him, they would not force, but follow Nature. For, it appears (by his Rules and Sayings) that Nature was his Guide ; because he taught, that Matter, while crude, was not to be expelled out of the Body ; which is a perfect Indication, that he would have Us to expect a due time till Nature shewed what she would have performed, and when she expected such assistance ; and not to precipitate her into Actions, unto which she had no tendency ; and by taking her off from her own work, to take part with the Disease.

The

to the Reader.

The same Hippocrates long since declared, that the Man, who in all his Life brought forth nothing, which was of Service or Benefit to his Neighbour, deserved no remembrance among Men. Therefore, if I have herein aimed (according to my narrow Talent) to be serviceable to Mankind, I am thereby but a Disciple to that great Master: yet, if what is contained in this Treatise, be of any advantage to Others, the thanks thereof is not so much due to me, as to my Opposers, whose Provocations have excited me to this Vindication of my Proceedings; like the Philosopher's contranatural Fire, which (in destroying the outward Form) excites the inward Spirits to unite, and concenter, for their own Preservation;

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tion; to the begetting or bringing
forth of some new Substance of
another Species.

Charge not on me the Scribe's, or Prin-

(ver's faults,

Who see with Others Eyes; but they

(whose Thoughts

Vulgar Opinion governs, are worse

(blind:

In me the Organ's dark, in them the

(Mind.

A

The First Part.

A Manuduction,

DISCOVERING
The True Foundation of
the Art of Medicine.

THE *Practice of Physick* being various, (and in the Judgment of most very uncertain) because the *Galenists* have one *Theory*, and *Chymists* another; I cannot perceive any thing herein more serviceable to the Publick, than to distinguish their Foundations, and what use I have made of them.

The *Galenists* have 4 *Humors*, 4
Complexions, and 4 *Qualities*, to raise
B their

their Structure on : And when either of these exceed their due Temperament, they judg a Disease present ; and to that apply their Remedies ; never so much as thinking of a Mover, or first Cause of these Disorders.

The *Chymists*, according to *Paracelsus* and *Helmont*, establish their Theory on the first disturbance given to Nature in her own Inns, and Acts ; not so much respecting *Effects* as *Causes*, nor the *Matter* disturbing, as the *Spirit* disturbed : and to this they apply their Remedies.

This later Foundation, with me (under great trouble of Spirit) at last overcame all doubtings, and I readily adhered to these sublime Conceptions ; having for their Basis such perspicuity as the Light of Nature did really demonstrate, and *Hippocrates*, their allowed Patron, doth attest, saying ; *Nature is the Physician and Curer of Diseases*. Yet, upon Examination of their Remedies against this Spiritual assault, or first being of Diseases,

Diseases, I perceived they depended not upon any particular known Medicines, but on universal Dispositions, drawn from Metals, Minerals, Salts, Animals, or Vegetables. Hence, I began to despair of arriving at any certainty to attain *Remedies* so gifted, as to be capable to reduce *Nature* to her Primitive Unity with and in the Faculties of the Body. For, I well knew, that all the known Remedies of these Times, were not the Medicines of our Famous Progenitors, nor capable to answer to those Ends; being the Products and Off-springs either of unsound *Hearts*, or ignorant *Heads*, too much devoted to Gain and Applause; who, having forsook the Substance, embraced the Shadow; and gave Names to Remedies, as *Paracelsick*, which have as much difference from his in Disposition, as Light has from Darkness. All their Medicines were either endued with particular Faculties, and hostile Dispositions, (as Purging, and Vomiting, the Sound as well as the Sick) or else curtailed by

Fire, and fiery Spirits, and so rendred *Diaphoretical* ; under all which Considerations, they became wholly unfit to answer that great End of *Nature*, Curation.

I did not think those supream and general gifts were wanting in Nature; but (because I knew not the Artifice, by which they might be attain'd) they were to me as things of no value or concern: having therefore suspended my thoughts, till I better understood them, I greatly bent my Mind to *Animals*, *Salts*, and *Vegetables*; and from them endeavoured (as far as in me lay) to separate their *Terrestreity*, and by *Mistion*, their *Specificality*; and having spiritualized them, I found they were not unfit to be administered in any Case, so far, as communication of Strength was needful: And so great a Blessing attended for some space of time, that they seemed to answer the utmost desires of *Nature*. Yet, my Mind being not idle, I allways feared, that this Success might arise from the smallness of the
Malig-

Malignity, or the happy *Genius* that prompted me to these Endeavours: Nor was it long before my suspicions proved truths. For, when I found some Persons not cured, tho' the Principal Parts were not perished; and that continual strife stirred up by Nature, ended in her own Conquest; I positively concluded, that those Medicines, that were fit to stir up Action (if not also endued with a Vitality, to keep Nature in Union with and in her own Organs, to act unto the time of Death without loss of sensibility) were far short of what a true Physician should endeavour to compass.

Now was I again bewildred, my Grief renewed, my Ignorance seemed greater then at first, and my Labours I undervalued as things of no Moment, Books could not help, and Counsel (at that time) among Men was not to be hoped for. Therefore I accused my self as rash in attempting that, which seemed impossible to be attained; and even despaired thereof. But, considering in my self, that these my

endeavours had not their Original in me by Education, nor by any Consideration of Profit or Honour, that might accrew from the pursuit of the same; but from a natural Propensity, strongly overweighing my other Inclinations, which (at that time) to my outward Man were pleasing enough, and not without great strife fully subdued; I resigned my self to the good Pleasure of the *Highest*, and endeavoured Stilness more then Understanding.

Indeed I plainly viewed all things, but would not discuss them so far, as to raise any Foundation therefrom, or to bring thoughtfulness in my Self. For, I perceived a Disquisition of ought, that stood not in Unity with all things, would be particular, uncertain, and dangerous; yea, utterly unfit to answer the ends of Nature: because I found it wanting to the attainment of true Healing: and in this way of simplicity I was found of *What* I knew not how to search for: Nature, in stilness, brought forth that, which



which Reason (without Light) could never have acquired, even under its most acute Scrutiny; For, it not being sensible, there was no ground for Reasoning.

In this opening, I saw, that every Universal Remedy had its Root in the first, or second Life of Minerals and Metals; the last Life of them being either over-compact, or venomous. This Aspect was grateful to me, and gave me strong hope, that Time and Stillness might produce more Evidence. Nor was I deceived: for the way of destroying the last Life of some Subjects (endued with an Universal Tendency) was in the Properties of Nature made manifest to me. Then did I see, as in a Glass, the wonderful Gifts implanted in Metals, Minerals, &c. by the Pleasure of the Most High, as a Relief to Mortals, in this latter Age of the World; wherein Diseases are increased and heightened by various Venoms (the Relicts of popular Distempers) and complicated through the Vices of Life, and

want of an unspotted vitality in our original constitution. Besides, it appears that the World it self waxeth old, the Powers thereof are much altered, all the external Virtues of its Superficies are declined; but Metals and Minerals, that have not known the force of the external *Air* (the great Propagator of Life and Corruption) are less Partakers of the Universal Debility, than those Things which exist chiefly by that *Air*. Not that they have not their *Air* also, but it is otherwise qualified; rather to forward their Compaction, and concentrate their Virtues, than to corrupt them. By which means they seem to be appointed (since, as to our *Air*, they share an unspotted, unchangeable Life) as true Succours, to withstand the Impressions of our external *Air*, and the many Changes and Complications of *Diseases*, that reign amongst us. But *Vegetables*, by reason of a seeming decay of Vigour in the Elements, or the declining State of the External Virtues of the Worlds
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Superficies, (tho they have many Excellent and Peculiar Endowments, which wisely used may be sometimes serviceable in the Cure of the Sick; when freed from their *Terrestreity* and *Grossness*, that in their Reception, they put not *Nature* to too much trouble of *Digestion*) yet, if they be not so universalized by *Union*, that they no longer serve under their particular Gifts, they indeed cannot contribute any thing to *Nature* in her most deplorable *Cases*: Whereas, *Mineral* and *Metallick* Virtues, being more concentrate, have more universal *Dispositions*; and so are more fit to serve *Nature*, to all intents, than the other. For, *Minerals* and *Metals* are not speciflicated to this or that *Person*, or to this or that *Disease*; but to the Properties of *Nature*, in her first Operation in Bodies; by which indeed, as to the noble parts of principal *Members*, one Mineral or Metal may be more suitable, than another; but, as to *Diseases* and *Persons*, there they solely act according to *Nature's* deficiency

ficiency and so become true *Succours* : because, when they are prepared as requisite, they are not transchanged in the *Body*, the *Light* and *Vigour*, or *Ray* of them being the *Medicine*. So that the *Substance* of them passeth away unalter'd as to weight ; and therefore not being touched by our *Ferments*, bringeth less trouble to *Nature*, than one spoonful of *Wine* would do ; And this is, because there is no reaction of *Nature* upon them, as in other *Medicines* : but if they be administred in so weak a state, as before separation of the form they are cast out by the Draught, then they are altogether useless.

Minerals and *Metals* have their Gifts from **GOD**, not from Man's Art : For Art doth not confer Virtue, but by separating the *Shell* discovers the *Kernel* : And their implanted *Virtues* are for our benefit ; posited there and not to be concealed, neglected or slighted, as things not to be used ; because *Envy* and *Ignorance* have condemned them : for, by that means, the

End

End of their Creation would be frustrated ; which will seem to the Rational an evil conceit. Shall *Wheat* be contemned as unfit for nourishment, because it hath husks ? or *Almonds* for their hard Shells ?

I write not of the external *Properties* of *Minerals* and *Metals*, but of their inward *Parts*, in which is centred a more vital *Air* than in other things, by which they famously manifest their *Universal Disposition*. *Air*, we see, above all things visible, refresheth *Man* ; Now, the *Air* inclosed in them is of an unsearchable power, purity, and penetration, beyond what is in any single *Concrete* ; more friendly than ours, wherein we breath ; for though it be lyable to it's *Laws* for transchangement, yet its *Virtues* in order to *Sanity* are thereby not diminished. But, the external *Parts* of *Minerals* and *Metals* are indeed venomous, and may justly be censured as altogether unfit to be relyed on, for *Succour* in *Diseases* ; because they compel *Nature* to *Expulsion*, and are not sub-

subservient to her, in exciting natural Vigour, except against their own poysonous hostility. Therefore, what hath been, or shall be writ, concerning this, must not be understood of the *Exterior Parts of Metals or Minerals*, or of the *Medicines* made thereof, which are commonly known; but of such *Medicines*, as truly perform what I have specified, by assisting *Nature*, and are so vastly different from those of Common Use, that their subsequent Operation can never be declared, before they are taken: to day they have one Action, to morrow another, and the third Day another, as the *Diseases* happen to be changed by their *Virtues*. As for *Instance*;

In all *Acute Diseases*, if much material, *Vomits*, *Stools*, or *Urine* are largely provoked; and then afterwards, *Sweats*; but after the *Feavers* are extinguished, then *Stools* again, till the *Relists* are removed. But in *acute Diseases*, where there is more depression of *Spirit*, and less *Matter*, there *Sweats* arise at first, and continue

nue dayly till the Evil be overcome ; and then *Stools* for a *Day* or two, according to the *Relict*, and so they cease acting. And all this is effected by the same *Medicines* ; which, if continued from the Beginning to the End of *Distempers*, will clearly manifest these *Properties*.

Now, can any One imagin, that this variety of *Actions*, in one and the same *Medicine*, in the same *Body*, and in the same *Disease*, is any thing else, than the *Action* of *Nature* ? seeing it is evident, that Vomiting and Purging *Medicines* never become *Sweaters* or *Binders*, except *Nature*, through Incapacity of expelling them (falling under the Burthen of their Venome) sends forth *Sweats*, as *Signs* of an evil *Guest*.

Whatsoever therefore doth so directly fortify *Nature*, as to make her act every way suitable to her own Necessities, cannot be any other than Virtue ; and seeing it hath pleased GOD to implant such Virtues and Powers, in *Minerals* and *Metals*, no unbyass'd

unbias'd person will say 'tis unfit they should be inquir'd into.

Medicines thus endowed are more safe than others, as never performing ought that can be injurious, seeing *Nature* only manageth them, and they *Purge* not when they should provoke *Sweat*; nor do they *Vomit*, when purging by *Urine* or *Perspiration* is required; they leave no Relicts in the Body, for they are clean, having all unnatural Impurities removed. The *Child* new born, the *Woman* new layd, the most aged and most weak safely take them, without any the least damage ensuing therefrom.

I write not this conjecturally, but from the *Experience* of more than Twenty Years. For, these *Remedies*, having an universal Tendency (not working by *Vomit*, *Stool*, or *Sweat* upon the sound) do only in the Sick Operate, as *Nature* findeth most convenient, and so are only her *Servants*; but other *Medicines*, that have not so universal a *Disposition*, tho' in former *Ages* (when *Diseases* were more sim-

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ple, and had rarely any thing extraordinary in them) they might be very profitable, yet now they cannot be used without *Danger*. For, where *Nature* her self is undetermined, a *Remedy*, that hath not a Gift to reach the Life, and strengthen her to compose those Confusions, that cause so great a Complication, and indetermination, may indeed by its particular act alter the *Scene*, but not the *Tragedy*; and change the *Seat* of a *Disease* from one *Bowel* to another; but if any do impartially observe the *Event*, they will soon perceive, that the change of *Place* hath rendred the *Disease* (before easily cured) not curable, unless with great difficulty; and not at all, but by *General Remedies*. Yet, let no Man mistake me so far, as to think these *Medicines* (I mention) to be very easily obtained: No, the Common Preparations have no such Endowments; Nor can the converting of a *Vomitive* and *Purging Medicine*, into a *Diaphoretick*, render its Gifts more splendid: nay, rather, what before in
it

it self had an universal *Disposition*, is now become only a particular *Bemedy*, being no otherwise serviceable, than where *Sweats* are needful. And it is clear to every skilful Labourer in the way of natural Medicines, that every universal *Being*, tormented by Fire or fiery Spirits, is not bettered thô changed: For every direct Change is a diminishing of the Natural Gift; And whosoever spends his time this way to alter General Medicines, will injure both himself and his Neighbour, and shall never arrive to any certainty in the true Matter of *Medicine*.

The outward Life of Metals or Minerals is poyson, which unless overcome, with Conservation of the *Species* of them, they cannot exhibit their natural Gifts. For Mineral Virtues are like Lillies among Thorns: if a Man remove not these, he will be wounded with their Prickles, before he can attain the Sweetness of those. The outward life of Minerals must dye and be annihilated; their middle
Life

Life is *Medicine*, *Antidote* against Poyson, an Exhilarator and Server of Nature, without any determinate Action; a great Light, impressed with a Divine Seal, capable to extirpate the Characters of diseasy Images, or at least to subvert their Acts; having a natural faculty to remove every occasional Matter, by Nature's own Power; not compelling but exciting Her, as hath been sensibly experimented. This proved to me the Truth of *Helmont's* Theory, which thô believed, yet without this Testimonial Act, I might (with the generality of *Searchers*) have ruined my Self, by adhering to what was visible, and supposing what I enjoyed not, as impossible to be attained. For every true Natural *Medicine* worketh not by its own Power (which is ever inimical to *Nature*) to Vomit, Purge, Sweat, provoke Urine, &c. but by *Nature's* dispose; being such as never operates on Bodies well and in health, althô taken in a six-fold quantity; nor on the diseased and sick, but in the way

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Nature

Nature finds most conducent to health. Because *Nature* is the *Physicianess*, and all that is ministred to her, ought to be at her Dispose. And that she knoweth how to use *Medicines* of an universal Disposition, appeareth, in that she doth by them Purge, Vomit or Sweat, where occasion is; and that as forcibly and sensibly, as the strongest direct *Medicines* can do; yet, with so different Success, that Sweats, tho endured for many daies, do not weaken so much as others (tho only for some hours) excited by a forcible *Diaphoretick*; Nay, the *Patients* each day grow stronger and stronger, than the first Day of taking them. So likewise, in Vomiting and Purging, there is no debility of *Nature*, tho they work many Weeks together, in such a measure, that the gentlest of direct *Purgers* (if used so long, and wrought after the same manner) would bring to *Death's* dore, if not totally extinguish Life: but these separate the occasional Matter only, and weaken not. Besides these Properties mentioned, that

that prove their Subserviency, (which is but the dark part of *Universal Remedies*) there are other more vital *Séparations*, which manifest their *Endowments*; insomuch, that the very same *Medicines* that did provoke, do also stay *Vomiting*, repress unnatural *Sweats*, stop *Fluxes*, cure the *Dysentery* and *Gripings of the Guts*, as also all *Fluxes of the Womb*, white or red; stay the *Menses* if inordinate, and bring them down when stopped; hinder *Abortion*, further the *Birth* when ripe; prevent the *After-pains*, yet cleanse more securely, than any *Specifick* whatsoever; dissolve or ripen *Impossthumes*, transmit seemingly fixed *Tumors* from one part to another, so as *sensible Tumors of the Womb*, have by the use of them become *Impossthumes of the Abdomen*: an Action, if well noted, of no small Advantage to the *Sick*, and of great Comfort to an honest *Ingenious Physician*. I have also known *Urine* (in a great Obstruction thereof, contrary to the Common course of *Nature*, yet naturally)

vented through the fleshy parts about the Kidneys ; and that in such a Quantity, as was not inconsiderable, had it been voided the usual way : tho' this continued no longer, than the Obstruction was separating ; for then *Nature* assumed her usual Passages. And for a Crown to the *Reality of Universal Medicines*, I shall add ; They more powerfully excite *Nature* by insensible *Transpiration*, than by all the usual *Passages* ; which Operation (if *Physicians* be not stark-blind) is of more service a Thousand fold, especially in our days, than Purging, Vomiting, Sweating, &c. were it not the grand unhappiness of Mankind, to measure the offices of their Living Spirits, by the Effects and Consequences of their intemperate Lives. For these *Remedies* of an universal *Tendency*, exciting *Nature* to *Insensible Transpiration*, perform that part of *Medicine*, which is least minded, tho' of greatest Concernment ; and altho' of late years it hath been conceded to, as true, because sensibly experimented ;

yet

yet the *Medium*, by which it is performed, is a mystery to the greater part of *Physicians*.

But to proceed to more sensible, and less disputable Actions, (what hath been already specified being most certain, because so often known by my Self) Nothing, below an Universal *Tendency*, is capable of such different Operations, nor can it be so disposed, as *Nature* may be capable by the same, to extravert the introverse, and that without Damage to the Parts or Organs, since it is not given to *Nature* to create Gifts, but to use them.

For every particular *Remedy*, tho' most pure, cannot be extended beyond its Gift: As for Instance; The purest *Stomachical*, that hath Gifts to fortifie, to cleanse and separate the Impurities of that *Part*, not being indowed with an Universal Disposition to strengthen *Nature* (to war against those dark Images she hath conceived, and by that means impressed on another Digestion) and also a Capacity of removing occasional Causes; it

shall indeed corroborate the part for the present, but at the same time shall separate the Impurity thereof to other Digestions, and so rather render the Party worse: because, the Root of the Disease being in the *Archeus*, and that *Specifick* is incapable of communicating ought thereunto (except what concerned that particular *Bowel*) the Disease it self must necessarily be increased in the place to which it is transferr'd, and never be subdued, until the *Darkness*, overwhelming the Spirit, shall be driven away; or the occasional Matter (in which those *Idea's* are impressed) nullify'd.

Whence it is clear in the *Light* of *Nature*, That *Remedies* of an Universal Disposition are essential to true healing. Not that I judge *Specificks* altogether useless; because I certainly know, that the great Art of *Physicians* consisteth in finding out and fitly applying the same: yet with this *Proviso*, *Viz.* That they suit to Parts and the Operations thereof, and be universalized

salized as to Persons, so, that the sad, the merry, the cold, and hot Constitutions may thence reap a like Benefit; which is no such hard matter to accomplish: For, if a *Specifick* be fermented with an *Universal*, by this means it is made more general, and mindeth not Constitutions, but the offended *Part*, in the Operations thereof. Yet these *Remedies* must be used with great Judgment; because all *Specificks* have a direct *Action*, (whether they be *Acidums* or *Alkalies*, *Aperitives*, *Diureticks*, *Diaphoreticks*, *Vomiting*, *Purging*, *Resolving*, *Separating*, *Contracting* or *Coagulating Medicines*) and if unduly or unseasonably applied, are direct *Evils*. For, whosoever giveth a *Diaphoretick* in the beginning of a *Feaver*, before any Digestion happens in the *Febrile Matter*, doth by the same indeed produce *Sweats*, but to the great disadvantage of the *Sick*: because that Action of the *Medicine*, contrary to the disposition of *Nature*, carrieth the more subtile parts of the occasional Cause into the

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Blood.

Blood! And besides, the *Sweating Remedy*, because not gifted to strengthen *Nature*, and incline her to her own Acts, leaves the more gross and oft-times uncoctable diseasy *Matter* in the *Stomach*; which proves fatal to the *Patient*; or at least renders the Disease difficult to be healed. Therefore *Specificks*, tho' never so pure or certain, and having an universal *Ferment*, but not having thereby universal *Gifts*, cannot be used generally without apparent danger: tho', in defects of Parts and Faculties, where *Nature* indicates her own Wants, they act more swiftly and certainly than *Remedies* more general. Yet it hath been obvious to me by manifold Observations, that direct working Medicines, given in the beginning of *Diseases*, have generally injured the Persons afflicted; by removing the offensive Matter to places, where *Nature* (without that force) would never have done.

Let any One but observe the Progress of Malignant *Fevers*, *Small Pox*,

Pox, Plague, &c. and he must necessarily discern, that any *Purging Remedy*, thô but a *Clyster*, (because *Nature* endeavours to make separation another way by the *Skin*) doth notably hinder the then needful and necessary *Expulsion*; and, by attracting inward, brings *Death*, or a very great danger thereof. Now, althô in these *Acute Diseases*, by reason of their swift Motion and sudden determination, Errors are more obvious; yet are they as certainly committed in the *Chronical* and more slow *Distempers*, and attended with the same Consequences, thô longer before they be manifested. For, whensoever, by direct *Remedies*, the *Diseasy-Matter* is transmitted from one *Digestion* to another, must it not unavoidably be rendred worse? and what was Originally an Evil in the *Stomach* or *Spleen*, if carried to the *Gaul* or *Liver*, (and there hurting the *Actions* and *Parts* of the same) shall it not be more difficult to cure, seing those *Bowels* are remote from the *Stomach*, and have a different Digestion,

Digestion, and are not so easily reached by Physick : For, as Mustiness in a Barrel affects *Wine*, *Beer*, or *Vinegar*, with the same Odour ; so doth it in like manner affect any urinous Liquor. How much more shall diseas'd *Ferments*, if by separation, without being overcome (which no Purgative Remedy can do) they be carried to the *Duodenum*, necessarily infect the adjacent Parts : Also, if I understand any thing in Nature, the original of all Chronical Diseases, that are not seminal, proceeds rather from the Errors of *Physicians*, or the unruliness of *Patients*, than from the *Weakness* of *Nature*, or strength of increasing Diseases. For, it is almost daily seen, that one Disease is changed into another ; not as progressing naturally thereto, but through irregular Practice, by Purging, Bleeding, Sweating, and other direct Actions ; whereby acute Diseases become Chronical, and Chronical Acute; by the one making the Life miserable, and by the other inferring sudden Death. Which may easily

easily be demonstrated, and I intend something thereof, when I shall treat of the Progress of Diseases.

Moreover, it is very manifest, that particular Medicines (how prevalent soever to any particular Part, and the Disease thereof) where a Complication of Diseases is present, act rather against than with Nature ; because they cannot be employed by Her against the Complication, or the Original of the defective Part, for such Remedies, acting particularly, and not generally, by cleansing the Part render it more fit for Reception of the Complicating Evil. So that, by such irregular Practices, Diseases of the first Digestion consequently become Distempers of the second or third, &c. And this is, because Diseases of the first Digestion, not being there subdued, but carried thence to the second or third, put on another Nature ; and sometimes become complicated, tho' simple before, through a natural disposedness to receive all depending Evils of the Place the diseased live in,
or

or of the time or season of the Year, or of the Parts they possess. For, when Diseases once degenerate, they are excited (*Nature* growing weaker) by every adjacent Evil: whereas in their first assault, one Digestion alone being concerned, *Nature* can much more easily overcome them.

If I thought what is here expressed were not sufficient to prove the Truth of this Matter, I could easily demonstrate the same, by the Practice, either of *Patients* not timely using *Remedies*, or of *Physicians* using things improper. For, I do not find Chronical Diseases (in their beginnings) to have took Root in Us, except from the above specified Errors. And altho some seminal Dispositions derived from *Parents* (labouring under the same Affects) may beget diseasy Inclinations; yet they, not being able to act without Matter, may well be subdued, or at least kept from further Increase, if General Means be timely used; unless some principal Vessel be naturally deficient.

Every

Every feminal Disposition is incorporeal, till Matter (through debility of *Nature*) be conjoyned with it ; for then it becomes active and a Disease : but if the Matter, which is the occasional Evil, be removed, the Action ceaseth. Now, this Matter at the first is easily expelled in a short time ; because, every such occasional Matter is first manifested in the *Stomach*. But when the feminal Disposition and that Matter have moved each with other any time, strange *Ferments* are begotten, and the Actions of divers Parts injured thereby. Then indeed *Medicines*, tho never so speedy in the beginning, cannot do much, but require length of time, by reason of the Complication, which happens through the many Digestions damnified. For, in the first Motion thereof, the first Digestion is but begun to be defiled therewith, and strives against it : then Universal Medicines can easily contest with the Matter, and in small time overcome ; because the Disease is yet undeterminate and floating ; no Disease

ease of any denomination having Existence in the Body (except where some Vessel or Part is hurt) till the first Digestion submitteth to it, as an admitted Guest, and ceasing to strive against it, sends Superfluities (as Nourishment) thereunto. This is apparent in every true Gout; Before the *Paroxysm* begins, Loathing at the Stomach, and a restless Disposition is perceived for a Day or two, and the Pain never approacheth, till the Burthen be thence removed; tho' indeed, the Torture which happens afterward, doth many times cause, as it were, a Loathing: Yet that is rather the Effect of Anguish, than of Matter. For, whereas at the first, these Universal Remedies work upon the Matter, by Vomits, Sweats, Stools, or Urine, and when the Pains exist in the Joynts, have no action at all; yet when the Dolours are removed, then they operate the same way again. And this is a sufficient proof of the possibility of keeping even Hereditary Diseases, from growing, or increasing to any great

great height, by General Medicines, if seasonably applyed.

These General Dispositions of Medicines here treated of, are singularly useful, to keep *Physicians* from Error; because Medicines of an Universal Tendency do manifest the Distempers of particular Parts; and (as with the Finger) point at the Seats of Diseases, beyond the Imagination of Any, that have not proved them: for they most sensibly act on the diseased Part. And, where such Medicines are first administered, there particular Remedies, that are specifick to Parts, have afterwards the greater efficacy: because *Nature* being assisted in General, doth readily dispose of the Particular, according to its Gift also. For, altho they cannot cure every Disease, yet their clearing the first Digestion, by strengthening and removing the Evil thereof, cause the particular Medicine to act, without any stop, upon the affected part. And by this method it is, that Distempers accounted incurable, have often been cured.

But

But the great Occasions of Errors committed in the Medicinal Faculty, are:

1. Ignorance of *Nature*, what she is able to do.

2. Want of Knowledge of the possibility of Remedies to be so universal in their nature, as to do, or leave undone, as it most conduceth to *Nature's* help.

3. The grand mistake of Practitioners, touching the Causes of Diseases; judging all Distempers to have their Original from Humorous filths, and in the mean while never thinking of *Venoms* arising through *Ferments*; much less of the *Spirit* that makes the Assault. For, altho they hourly see the Effects of *Anger*, *Sorrow*, *Envy*, *Fear*, &c. yet, when they apply Remedies, the first obvious Cause, that turns the whole frame of Man, is not consider'd by them; and only what they produce is the Subject against which their Medicines are directed.

As for Example: When *Rage* kindleth *Choler*, they seek to allay *Choler*, that

that is only the product of *Rage*. *Choler* maketh not Men angry, but *Anger* conceived maketh that sensible ; For Nothing liveth, but hath enough of that Juice (so called) to be in *Rage* sufficiently, yet unless the Spirit be defiled by a wrathful Image, there is no sense of it apparent.

So also, when our thoughts are greatly exercised with a strong desire to attain what is unknown, the *Constringing Fiat* presently ferments the *Chyle* with so great a sharpness, through the Contraction of the Spirit in that *Exercise*, that it is manifest in the *Gust*, or sensible *Tast*, and is in *Nature* the Cause of what is called *Melancholy* ; but, if persevered in so long till Separation happen, without great helps, a certain distraction is produced, or some violence that is worse.

Envy and *Malice* have not much different Effects, for the former cause, when they are conjoyned with a strong desire, except that Madness hence does more rarely happen ; yet

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in that Cold dark harsh fire they impregnate the *Chyle*, and induce great Leanness on the Body, harshness and darkness in the Skin and Hair, and are not curable any more than the other, by any Means applied to the Humour: For, altho that be altered by the force of *Physick* to day, and wholly separated; yet if the Spirit strenuously persist in the same Design, the Disease (in the twinkling of an Eye) is generated again: because, what is once done, may be done a second time, and needs not any intervening *Agent*. Altho 'tis true, that Matter once generated, augments the Evil, and increaseth the Darkness so largely, that the Spirit is thereby more materi-ated, more exasperated, and in greater Anguish.

Fear stagnizes the Blood, brings Coldness, Sighing, intermittent Pulses, Convulsions, and (if strongly persisted in) sudden Death, or great Stupidity. Now, it is true, that in case the occasion of *Fear* be removed, it
is

is no hard matter to conquer the Effects ; And so, it is consequently true in other *Idea's* : but if continued in, tho' but in a mere dejection, or sinking of the Life, they are rendred more difficult to cure, than the more evil and active Passions.

Sorrow is accompanied with debility of *Faculties*, a pining away of the Body, and a wasting of the Spirits ; and is a *Causar* of *Pains* in peculiar *Vessels*, through the alteration of *Chyle*, (the Parent of manifold Evils) yet if once overcome, the Effects are not long in expelling, tho' they have altered almost all the Constitution.

Now, in as much as 'tis evident, that *Disturbance* of the Spirit is the *Generator* of defects in the Body ; can it be thought, that real *Venomes* (whether *Epidemical*, *Endemical*, or *Artificial*) shall less distast then the aforementioned Conceptions ; since they absolutely assault the *Spirit*, and endeavour the Extirpation of *Vital Light* ; the former arise as well from feigned

as real Objects; the later only from real, active, and (after a sort) living *Essences*: therefore in reason more perceptible, and causes of greater *Wrath, Fear, Stupor, Sorrow*, or irregular Action in our *Nature*; unless we think every thing is agitated by *Necessity*, as Sparks fly upward, and that there is no living Understanding and Election in Us. But, if we bring these things to a sensible *Test*, it cannot be denied, but that we feel the force of *Anger, Fear, &c.* in our Bodies; which, if the Spirit in Us were not the *Ruler*, could never be so.

Yet, to come nearer to our *Selves*: Do not trivial Errors, even of *Meats* and *Drinks, Heats* and *Colds*, primarily affect the *Spirit*? Who is there, whom fulness of Meats and Drinks doth not affect with Dulness and Heaviness? Do not Heats, when overmuch, cause Faintings and Languishments; and doth not the *Supplement* of Cordials (actual or potential) supply that defect? Likewise, is it not apparent, that *Cold* (when offensive) stagni-

stagnizeth the Bloud, giveth Cause for dolour in the external Parts to Imposthumous Humors; or stirs up Disorders internally, through the let of vital Separations; and is usually the *Begetter* (if the Spirit be not helped to perform its natural Separations) of Vomitings, Fluxes, Feavers, Coughs, and what not, through the obstructing of the vital Spirit. Yet however, this can be no more than the Occasional Cause; the Efficient must be the Spirit erring in its own Acts, that must constitute this formal part of distemperature, and bring it to a Disease. And doth any thing sooner restore Nature to her wonted Action, than such things as fortifie her, and help forward Transpiration, which the Cold letted? Also, it is very clear, that if any one, upon the first Sense of a Distemper, doth but use such Universal Means, as can keep Nature to act without disturbance; he will certainly find, that all these Distempers (so generally afflicting) are driven away almost as soon as they came. For, by the

first Assault, the *Archeus* is only confused, and hath not thoroughly impressed the obstructed Matter with a diseasy Character. And this my *Patients* do generally find true, inso-much that for many years, few of them know ought of a compleat Disease, unless they neglect their Remedies in the beginning.

For every Medicine of an Universal Tendency is gifted from above, to withstand the Formation of Diseases (if the Internal Spirit hath not given to them a Seminal Being) inasmuch as it addeth Power and Activity to Nature, through the Light and Life that is in it, to Act regularly. Therefore, of how great Concern is the knowledg of Medicines strengthening, exhilarating, and pacifying Nature; since she is the only Actor, as well as Curer of her self? How chary then ought a *Physician* to be of what he gives to his *Patients*, that he may not compel Nature by the Crudeness, Contrariety, or Poysonous Property of Medicines (which qualities all direct
Purgers

Purgers and Vomitors have) to exhaust her strength, by opposing one Evil with another ?

If Physicians have not Remedies more general, pure and friendly, than those that are usually given (I mean such, as can excite Nature to Action, give her strength, be imployed by her to this or that Operation, without leaving Reliques Offensive, nay sometimes more troublesome, than the Disease it self) the want of such can be no excuse to them : For GOD hath not left Mortals deprived of Remedies, of a more friendly and benign Nature and Condition, did not Pride, Covetousness and an overweaning Conceit, accompanied with Negligence, attend some *Book-Doctors*, keeping them from searching into the Mystery of true Practice. These Men conclude, if they administer according to a written Rule, set out by any they esteem able (let the success be what it will) 'tis justifiable, because answerable to what was directed ; they themselves being Judges ; tho' it

be contrary to Nature in all Respects. But, were Nature more minded, and the Receipts of Doctors less, we should see an happier effect on diseased Persons. And were the errors they commit, writ on their Foreheads ; or the means, by which they have attained their Grandeur among the People, duly examined ; they would be ashamed of the one, and abhor the other.

Nature is that we ought to observe, to strengthen her where she is weak, to enlighten her where dark, to pacify her when iraged ; that *Fear* may vanish, *Rage* may cease, and *Amazement* be expelled. Whosoever can accomplish this, shall find the most stubborn, and accounted incurable Diseases, to fly before him. But, Diligence, a sound and unbyassed Understanding, accompanied with Patience, Love and Zeal, are Essential to open these Deeps, and to discover such Medicines, as are fit to extirpate those Exorbitances. Alas ! those that have trod this Path, have been very few

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(or they have concealed themselves)
 and what they have written rather
 stirs up desire, than satisfies. The
 Famous Medicines of *Paracelsus* and
Helmont, notwithstanding their Volu-
 minous Writings, and frequent Cita-
 tions of them, contribute little to us,
 only, that they incite us to follow
 Nature : but the Remedies themselves,
 either dyed with them, or are very
 secret : No general Rule is extant,
 whereby such Medicines may be ob-
 tained. What shall we do ? Where
 shall we seek ? unless we can find the
 Path of Nature in general, we shall
 not be able by Art to answer her de-
 ficiency in particular. The Pious and
 Learned *Silurist*, in his *Silex Scintil-
 lans*, hath something fitted to this
 purpose, where he saith :

*When Nature on her Bosome saw
 Her Children dye,
 And all her Fruits withred to Straw,
 Her Breasts grown dry ;
 She made the Earth (her Nurse and Tomb)
 Sigh to the Sky :*

Till

*Till to those sighs, fetcht from her Womb,
Rain did reply.*

*So, in the midst of all her Fears
And faint Requests,*

*Her earnest Sighs procur'd those Tears,
That fill'd her Breasts.*

What is most natural is most fit to be exemplary, and will seldom fail those that follow it. But, to rake the Volumes of the Dead (when their Sense is buried with them) to find Understanding, is as irrational as for the Blind to endeavour to discern Colours. Besides, it is a great undervaluing of Mans own Capacity, *Natures* Bounty, and *God's* Blessing, to judge what hath been once done may not be done again. For, altho their Medicines be dead with them, or obscured ; yet Nature is still in being, and her *Lord* (the Dispenser of every Virtue) lives for evermore, loves his Creatures, created Medicines for them, and never faileth to impart Gifts to the Sons of Men, according as they stand capacitated to receive them. But, if we think the old Method

of the *Ancients* (set the natural Part thereof aside, which is the least Particle thereof) which is already known, and found to be uncertain, to be sufficient for *Diseases* which were not then in being, it is as much as to fit one Hat to every Head, and one Shoo to every Foot.

Let it be inquired how *Remedies* came first to be known, seeing we know Man is born into the World, with the least Capacity to help himself; and then Knowledg must either arise by instinct, or by being acquired by *Experience*; or be attained to by Education, or by Something beyond all. Assuredly, Education cannot rightfully assume to it self the principal *Place*; for it is most certain, that that Knowledg which is real, must either be taught from Natural Instinct, or be acquired from Observation. And if from either of these, whensoever new *Diseases* happen, must not the *Cures* of the same naturally arise from one of them two? because there is no *Rule*, nor can be any for what was
not

not in being before. If no *Rule*, then certainly natural *Instinct*, or *Experience* acquired by Observation, must be the only available and truly prevalent *Medium*, by which the most certain and proper *Remedies* of such new Evils can be known. Education in these Cases cannot help ; For, 'tis apparently manifest, that all Education ariseth from certain received *Principles*, of supposed Conveniency or Inconveniency : and as the *Principles* are, true or false, particular or general, so do they enlarge or diminish the Understanding. What takes being from *Experience* is true (if they, who possess the same, have a true sentiment of the experiment, and well understood the *Causes*) being sensible ; yet, as it hath being from *Effects*, it is not always presidential for the future : But, what ariseth naturally, and hath the inborn *Principles* in Man for its Guide, is the true *Patron* of all General and Particular Knowledg ; I call to witness the Testimony of all *Ages*, and ask :

Who

Who instructed the first *Authors* of *Physick*, when there were neither *Books*, nor *Precedents*? Who taught *Hippocrates* so many *Ages* since, to distinguish something *Divine* in certain *Diseases*, and to have a *Cure* for a popular *Plague*, never known or heard of before? Whence was it, that the same Man (in that Age of the World, wherein *Diseases* and their Remedies were neither known nor distinguished in any measure) did obtain a most clear Light, not only to distinguish, but also to cure *Diseases* with proper *Medicines*? How was *Basilus* a *Monk* instructed, who in his days became a most knowing *Physician*? Did not *Paracelsus* and *Helmont*, neglecting the Traditions of their Predecessors, obtain Medicines of greater Efficacy, than all that went before them? *Paracelsus*, tho' bred up in Schools, chosen *Professor* of *Physick* in *Basil*, raised not his Knowledge from what he had read, but from the *Light* of *Nature* operating in him; as sufficiently appears by his dissenting from

from every known Rule ; and by his effectual Cures ; as also, by his own declaration, That he had not read any Book of *Philosophy* or *Physick* in Ten Years time together. And *Helmont* acknowledged, That he found out more certainty, when Discourse and Phansy, or Imagination was subdued, than by all his Readings or Conceptions : To the Truth of which, some now in being can bear their testimony. And is it not daily manifest, that the *Indians*, which have no Books, by Natural Instinct only find out the Virtues of *Plants*, so that they rarely want a Medicine for their Common Distempers ? Do we not our selves often see Sick Persons (given over by *Physicians*) to be cured by their own natural Impulse ? One Person is cured after one sort, Another after another, altogether contrary to a known Method ; which we ignorantly call *Chance*, but it is so only to Us : For, without doubt, this is *Nature*, that naturally excites Man to his Cure ; as the *Dog*, to *Quitchgrass* ; the *Cat*,

to *Nep* ; the *Swallow*, to *Celandine*,
&c.

If *Nature* be (as indeed she is) the
Exciter of these Animals, to their pro-
per *Remedies*, without any Concep-
tion, Fore-thought, or Reasoning of
their own ; how much more is she
of Man, in whom is latent a Capacity
of knowing things in their Roots, so,
that some Men, void of much discourse
or Reasoning, when the internal Man
in them is touched or excited, utter
wonderful things ; yet, are incapable
of Reasoning how, or why they utter
them ? Even so, Arts appear more
polite, where Nature bringeth them
forth in Man, without the Consult of
his Reason. For as the Strength of the
Lion, and Fierceness of the Tiger, the
Courage of an Horse in time of Bat-
tel, and the Fearfulness of the Hare,
are not the Consults of their Strengths
or Weaknesses, or the Effect of Edu-
cation, but ingenited Properties ; so
we see some apted to *Musick*, to *Poe-
try*, to *Limning*, to *Arithmetick*, the
Mathematick Science, and *Mechanick
Arts*,

Arts, in so high a measure, that they evidently outstrip all others that have been educated therein. Who did ever exceed *Apelles*? When did ever Art make a Poet come near *Homer*, for exactness of Phanfy? Nay, 'tis generally taken for granted, that Poets are born, not made. Our own days produced a Child, capable of solving most solvable Questions in *Arithmetick*, without a *Teacher*, or known *Rule*. The Merchants, that Trade to the Gold-Coasts, have told me, that the *Negroes*, upon their Fingers, sooner account the value of Commodities, tho' in broken Numbers, than our acutest Merchants can with their Pen. How many have we seen excellent Artists in Mechanick Works, that never learned them of Masters by Education skilled therein? But to conclude all, of whom did *Archimedes* learn his admirable (and as yet unparallel'd) Inventions of Mechanick Engins, by which he so long withstood the Roman Army, both by Sea and Land; using his single Art-

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fice only, without the help of other
 Weapons: infomuch, that *Marcellus*,
 General of that Army, speaking in
 Mockery to the *Engineers* of his own
 Camp (as *Plutarch* writeth) said:
What? shall we never cease to make
War with this Briarean Engineer, and
Geometrician here? who, sitting still
at his Ease, in sporting manner, hath
with shame overthrown our Navy, and
exceeded all the fabulous hundred
Hands of the Giants, discharging at
one instant so many Shot amongst us?
 Whence, I say, had these Men their
 Instruction, while we, who have had
 their Books and Experiments (or at
 least an indubitate Relation of them)
 yet attain not to their Perfection, tho
 so many hundred Years be past, and
 so many *Hands* and *Heads* have been
 imployed since their time? Surely
 Nothing hath been a greater Cause of
 this deficiency in Us, than our sup-
 posing Things declared to be a better
 Rule to be gone by, than the *Prin-*
ciples they began upon, who declared
 them. And were it not for that, I

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cannot but think, that we had been long ago so enlarged in our Understandings, as these Lines need not have been written at this time. But then, I would also be understood to suppose, that the Foundation, in and by which these famous Men attained to the Perfection of their Arts, be not neglected by Us: For they, not regarding (perhaps not having, or not using) the frail and uncertain help of Books, not trusting to the written Experiments of others, suffered themselves in great Simplicity (as the Child above mentioned) to be taught by *Nature*. This way they obtained a more certain knowledge, than was possible to be attained by any other way.

Wherefore, to be unlearned in the Art of *Physick*, is not to want the benefit of *Languages*; for a due Observation of, and living up to the Rules of *Nature* in that Case provided, are the chief Things necessary to that Science, which is more easily attained by a sound Judgment, than by reading

reading the most Book-Learned Wits. For, since *Nature* is the Guide of the Universe, and of each thing therein, it is not to be doubted, but that as she brings forth Medicine, so she doth the Physician also to administer the same, whether it be considered generally or particularly, as to those *Remedies*, the Gifts of which (in all Ages, Times and Seasons, to all Persons and all Diseases) are alwayes the same: or to such Remedies as are more specifick, or particular, which are produced by her in one place only, at one time, and for some Persons; as Medicines fit for some certain personal, or local *Diseases*; and in another Place and Time, for other Persons and Diseases.

And it is clearly manifest, that the knowledg of the Virtues of *Roots*, *Herbs* or *Plants*, hath been nothing advanced since the Days of *Theophrastus* (a Man naturally experienced therein, and the Divulger thereof) except what hath been discovered by Observation from *Beasts*, *Birds*, *Old*

Women, Clowns, Indians, or some such way unexpectedly. Not, that *Nature* hath been all this time ignorant, or incapable of succouring her own Offspring, especially since Diseases have multiplyed; but those that pretend themselves *Physicians*, have not been gifted by her, but have opposed and hindred her proper Endeavours; they, being bent and resolved to be wiser than she, and to compel her by *Remedies*: a Practice their Fore-fathers never knew: thinking that Man, who was made in the Image of GOD, hath no Light or Guide in himself, sufficient to direct Him to his own help, or the help of his Neighbour.

O great Blindness! What Man? the Summary of all created things, that hath an immortal Soul, shall not that in him, which descended from above, be capable to distinguish what is fit for his help? Shall *Birds* and *Beasts* have the priviledge to know the fitness of *Remedies*, and *Man* be judged incapable thereof? Shall barbarous *Indians*, and rude *Shepherds*,
Husbands

Husbandmen or *Old Women* do greater Cures, than the Learned Doctors of our Age? O Shame! For, to be ignorant of what illiterate Persons know, is a great reproach to the Learned; if they, pretending great knowledg perform little, (even in the Faculty, of which they call themselves Masters) and the other, pretending little, are able to do much more than they. But, this is, because the One is excited by natural *Instinct*, and the Other only by credulous reading.

Altho, at present, these things may sound harsh to the Ears of some, yet being true, and having *Nature* for their Foundation, they will, perhaps, out-live the Enemies of the same; and (in this latter *Age*) be as generally received as heretofore (in times of Apostacy) they have been denied.

Our Ancestors in Art (though vulgarly reverenc'd under the notion of Antiquity) were really but the Infancy of the World; 'tis our Age which, by following long after theirs, is in-

deed the true Antiquity: Why then should we dote wholly upon their Childhood-inventions; and not rather, having the advantage of Example (which the Beginners must needs have wanted) proceed and grow old in Understanding, as well as in Time: a Pigmey set upon a Giant's shoulders, may be able to see farther than Him.

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The Second Part.

OF THE General Nature of Diseases.

A Person is then properly said to be Sick, when some *Part*, at least, cannot perform its due *Action*; and whatever produceth that *Infirmity*, is styled the *Cause*; and that *Disability* of the Part to do its proper Office or Function, is call'd a *Disease*: of which some are Simple, some are Complicated.

Simple Diseases are either *Natural*, *Preternatural*, or *Contranatural*: Pardon the Coinage of the last Word, because it seems as analogical, as the Terms, *Supernatural*, *Unnatural*, *Contranatural*, and the like.

Of the first Sort are all *Hereditary Diseases* transferr'd from Parents to Children, and may be considered under the deficiency of *Parts*, transmitted *Idea's*, or corporeal *Venoms*; sometimes singly, as when any weakness of *Parts* in Parents (not labouring under any other Disease) is conveyed to their Off-spring, who have those deficiencies during Life, in one measure or other; yet are not at all thereby the more liable to greater Diseases, but to the trouble of *Nature's* exercise, where that deficiency is; except, *Nature* failing in her own endeavour, admit *Retents* of things to her further Disturbance; which yet may easily be prevented, by the help of *Remedies* specifick to the *Parts*. But, if to the weakness of a *Part*, a material Evil be added, then indeed the Persons (if not quickly cleared of that Disease) through the weakness of their inward *Parts*, do either soon die, or live a miserable Life. Nevertheless, even in the conveyance of such Morbifick *Idea's*, if the *Parts* be sound, and no acci-

accidental thing happen to give vigour thereunto, they perceive nothing thereof for a long time, as is observable in the *Derivative Gout*, which a Child (tho begotten by Parents strongly possessed therewith) feeleth many times nothing thereof, till 40, or 50 years of Age: For, it is absolutely necessary and essential to every *Ideal Disease*, (except *Mental Evils*) to have material filths for the *Idea* to work upon. For instance I have observed, that those, who have contracted the poyson of the *Lues* innumially, and have otherwise been of sound Parts, have had no tokens, nor appearance thereof in several Years themselves, (and perhaps never may) yet some of the Children proceeding from the same Bodies, have been naturally infected therewith. And likewise I have known other Parents *Ideally* defiled, to have had *Issues* that appeared sound and free (because *Seeds* admit not of ought but *Idea's*) for 7, 10, or 12 Years; and afterwards that *Ideal Disease*, by occasional Matter,

ter, hath manifested it self apparently as an hereditary Communication. Besides, it is observed generally, that those who are contaminated with that Disease, by a seminal Contact, have never any Sense thereof for several Months; and Others, on whom the Disease (so acquired) breaks out at any time, are conscious of some disorderly Acts, that have introduced Superfluities, for captivating the Spirits; without which, that Malady, when feminally indicted, is not made manifest. But, if the Aret be materially contracted, then the soundest Body, and the clearest Spirit, escape not free from the sense thereof for many hours, or at the most not for above 3 days: because it materially affects the Part, discovers its proper Signs, and manifesteth it self to be material; and the *Archeus*, striving against it, produceth Sores and Fluxes in the Parts infected, thereby to center the Evil in the Part, to prevent its further progress in the Body: by which means, *Gonorrhoea's* newly gotten are quickly

ly healed, all the internal Parts being sound; nor do they ever arise to the *Lues*, except Means be wanting to keep them from further spreading. For, Material Diseases, (tho' very venomous, by reason of their corporeity) are easier overcome, than the spiritual or *Ideal*; because they ascend not to so great an height, as to captivate *Nature*, so as to make her nourish the Evil without resistance, except great Errors are committed: whereas the *Ideal* do at first darken the Spirits, and then make them subservient (through insensibleness of the unmaterialized *Venom*) to prepare Matter for the existence and nourishment of that spiritual Evil, and then is the Disease formed.

Now, for corporeal Evils that are derived from Parents, having their original from maternal Nourishments, they manifest their cruelty so soon as the Child is born, by one Sign or other evident to the Sense, as by *Fewings*, *Loosness*, *Restlessness*, *Thrush*, or *Convulsions*; sometimes by *Acrimo-*
monies

monies external or otherwise, by which their Lives are quickly cut off, if they be not helped with Remedies that can fortify the natural powers to resist those Evils. And that general Opinion (grounded upon the defectiveness of common Remedies) that *Physick* is not fit for *Children*, hath in all probability cast away many, that might have been preserved: for material Evils, how great soever they seem, are seldom mortal, if the internal Powers are strengthened by natural Medicines; because the Spirit in them is not so vitiated, as to nourish the Evil: tho' indeed a diseasy Idea, imprinted upon the *Archeus* of a Child, striveth to bring the Disease into act, upon the advantage of every occasional disorder.

Praternatural Diseases (so called, because they have no Root naturally from Parents, or from diseasy *Seeds*; but are accidentally begot by variety of Distempers, as the Spirit or Part is more or less vitiated) are such as arise through

through the Errors of *Digestion*; by *Fulness, Emptiness, Colds, Heats, Sorrow, Anger, Fear, Hatred, &c.* things transmuted, transmitted or retained; or when one Disease is changed into another through misapplication of Physick, or the irregularity of the Patient. Under *Fulness*, is comprehended *Gluttony, Drunkenness*, or any Excess beyond the ability of *Nature* to digest: for the disagreements likewise of Foods (which, tho taken in small Quantities, may notwithstanding offend) are to be numbred among *Excesses*; because, by reason of their Properties disagreeing with Constitutions, through want of use; their difficulty to be digested in their being over solid, their tendency to corruption, their fermental Dispositions, or their hostile Venomes to particular *Natures* (by their Antipathy thereunto) may prove equally burthensome, as the over-charging of the *Stomach* with agreeable *Meats* and *Drinks*: *Either* of these are the Foundations of *Surfets*, which beget Languishings

gushings in the Body; *Vomiting*, *Headaches*, and *Lodgements*, through disability of the *Pylorus*; and if not conquer'd or healed in their primitive Root and Seat, then the *Jaundies* (black or yellow) *Hæm* or *Cholic Passions*, *Diarrhæas*, *Quotidian* and *Tertian Fevers*, *Dysentery*, *Eientery*, *Impostumes*, and *Obstructions* in the *Spleen*, *Mesentery*, and *Reins*, have their existences: whence *Dropsies*, *Consumptions*, *Hysterical Passions*, *Cachexies*, *Palsies*, *Vertigoes*, *Apoplexies*, and *Epilepsies*, have their original. For, when *Evils* are not subdued in the *Stomach*, but vitiously slide into other *Bowels*, to defile and beget strange *Ferments* in them; then the *Spleen* and *Stomach* conspire to the maintenance thereof, their own Government being characterically blemished with the foregoing disorders. *Emptiness*, if too much, makes a depression of the *Spirits*, languishing of the *Vital Powers*; and an indisposition of the *Parts* to assimilate *Nourishment*. The only *Remedies* of this,

are

are Foods of a nourishing and more spiritual Operation. *Colds* and *Heats*, in too great a Degree; congeal or resolve the natural *Spirits* to an extreme, and obstruct, or expend the same.

Contra-natural Diseases are all *Epidemics*, *Endemics*; and every *Poyson*, yea, all such *Maladies* as derive not their original from the *Parent's Seed*; nor take beginning from preternatural Excesses in Meats and Drinks; Errors in Digestion, or the like; but immediately from without assault the life. Of this kind are the *Pestilence*, and all annual (commonly *Autumnal*) *Distempers*, by us called *New Diseases*, which arise from the putridness of the external *Air*, by which our internal *Air* or *Æther*, being primarily defiled, suddenly contaminates the *Spirit of Life*, so as to beget *Diseases* correspondent to the *Calamity* the *Spirit* is oppressed with, under the predominating *Powers* of *Stupeur*, *Rage*, or *Fear*.

In *Stupeur*, the *Disease* having enervated the Efficacy of the *Spirits* discrimination,

crimination, finisheth the *Tragedy*
 without resistance: and when it is
 finished, *Nature* her self gives testi-
 mony of her own Vanquishment, by
 that small resuscitation of her proper
Powers, which plainly shews her In-
 capacity to strive against the prevail-
 ing *Evil*; because, while sensible of
 the Assault, she willingly yields to
Death, without *Strife*: as was suffi-
 ciently manifest to me in those, that
 (in the Year 1665,) had the *Plague*;
 in whom, *Nature*, so soon as she was
 sensible of her own Inability of over-
 coming, voluntarily submitted to the
 prevailing *Evil*. And, tho' *Sense* was
 perfect, yet, when the *Tokens* appear-
 ed, each *Person* so concerned, tho'
 seemingly well (*Weakness* excepted)
 as at any other usual time, seldom
 layed of dying in 12, or 24 hours.
 Under this manifestation of the pre-
 vailing *Disease*, the *Pulses* are equal,
 tho' slow, the *Urine* thin, and nothing
 visibly different from an healthful
State: nevertheless in these, there are
 Twitchings of the *Nerves*, Tendern-
 cies

cies to *Convulsions*, which (except *Remedies* be applyed of so benigne a Nature, as to be capable and able to enliven the *Spirit* to act against the *Disease*, and resist its *Venome*) always end in *Death*.

In *Rage*, *Nature* being sensible of the Evil, acts violently against it, moves in and by the *Fire* of *Nature*, stirs up *Vomitings*, *Headaches*, *Phrenses*, and *Vehement Burnings*, *Blanes*, *Buboes*, *Carbuncles*, *Pustles*, &c. ferments the *Bloud* sometimes to evacuation by the *Nostrils*, *Bowels* and *Urine*. But, if *Remedies* be used, that can resist the *Venome* and appease the *Rage*, *Sweats* following, all those inordinate Acts cease; *Blanes*, *Carbuncles*, and *Pustles* ripen; *Buboes* dissolve, and the *Disease* is by little and little overcome.

Fear betrayes the Succours of *Nature*, and renders all endeavours useless; because (through that) she readily receives the *Venome*, sinks under
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it, and rather endeavours to nourish, than strives against the *Enemy*. The *Signs* of which are *Faintings*, *Languishings* of the *Spirits*, *Palpitations* of the *Heart*, *Tremblings* of the *Pulse*, and rarely ever any other *Testimony* of the *Disease*, than the *Tokens* : and if such *Persons* have (as sometimes happens) *Blanes*, *Pustles*, *Carbuncles*, or *Buboes*, they neither ripen, nor dissolve. In this Case (tho' so desperate) if high *Cordials* be at first administred and continued, with those *Medicines*, that resist malignity, then sometimes the *Sick* are happily cured, otherwise they certainly perish.

The Distinctions of *Diseases*, *Natural*, *Preternatural*, and *Contranatural*, being premised ; it is now to be understood, That the *Change* of one of them into another, or the *Mixtion* of them each with other, begets a *Complication* ; as the two *General Evils*, the *Lues* and *Scurvy* (in their progress, from their first beginnings in Us, to the *Exit* of our *Lives*) do clearly

clearly demonstrate. Touching the
Lues, a Distemper too well known, I
 forbear to speak ; but generally in the
Scurvy, a *Disease* by me long obser-
 ved, I find the power of *Contraction*
 (or *Congelation*) and *Resolution*. For
Scurvys present themselves to our
 consideration, as arising either from
 too great Constringency, whereby the
 Effervency of the Bloud is stayed ; or
 from an over-great Tartness, or Reso-
 lution of the *Chyle* into an abounding
Fermentation. In the one Case, the Bo-
 dies of People afflicted are always (or
 for the most part) chilly, sleepy, num-
 bed, stiff, and indisposed to Motion ; in
 the other, they labour under *Faintings*,
palpitations of the *Heart*, involuntary
sweats and *Heats*, and as soon troubled
 with Cold again. For, in the Assault
 from without, are inferred *Numnesses*,
contractions of the *Nerves*, extream
coldnesses and *Lamenesses*. And when
 Nature (by the *Assault* perverted) er-
 roneously strives against them, hor-
 rible *Pains* ensue, and produce *Rheu-
 matisms*, and *Scorbutick Gouts*, (the

Effects of *Tartness*) known by *Dolors* in the *Nerves*, as well as in the *Joynts*, and, when the *Assault* is more inward, then arise *Palsies*, *Convulsions*, *Vertigoes*, and all other capital *Diseases*, that have their Original from *Congelations* in the *Nerves*. On the other hand, when *Resolution* is present (for *Congelations* and *Resolutions* are too frequent in every part of the Body; and, as *Paracelsus* well observed, are the *Sources* or *Originals* of all *Diseases*) there sometimes happens a *Resolution* of the *Members*, by *Fermentations* in the *Bloud*, *Erysipelas*, all open *Sores*, *Cancers*, and the like, also inordinate *Bleedings*, preternatural *Fluxes* of *Bloud*, *Bloudy Vomitings*, vehement *Burnings*, *Loosness* of all kinds, and the like. For, the *Diarrhea*, *Lientery*, *Dysentery*, *Catarrhs*, *Hectick Feavers*, *Solution* of the *Joynts*, &c. are properly called *Diseases* of *Resolution*.

I should now subjoyn a discourse touching the Forms and Operations

of *Venomes*, foremention'd in this
Theory, but because they rarely come
 in play, I had rather supersede that
 Treatise, until the Doctors vouchsafe
 to allow them an *Existence*; Where-
 fore I shall here put a short end to the
General Nature of Diseases, whose
 universal Work it is to put such an
 end to Ours.

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The

The Third Part.

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Proof of the former Posi- tions by Practice.

NOW, I proceed to a direct Ex-
planation of my *Practice in Cure*
of *Diseases*, consonant to the *Theory*
above given. But, because I have
elsewhere spoken of *Cures*, by me
performed in the same Method, from
the Year, 1657, to the Year 1665;
I will discourse only of those Distem-
pers, that since that Time (tho' of the
Progress and Determination of the
Plague alone then raging, I could write
a large Volume) have fallen under my
Care, and been Cured without the
help

help of any of the Compositions of the Shops, or commonly known *Chymical Remedies*; both which kinds of Medicines, I do, in a manner, tacitly disclaim, as unfit to serve the extream Necessities of *Nature*; yet, have I so far allowed of them, as they may in some sort or degree be of use in Cases less difficult: well knowing, that 'tis only the Prudence of *Physicians*, in a due application of *Remedies* specifick to Parts or Juyces, which renders them serviceable to the End, for which they were made. Nevertheless, for brevity sake, and because in my *Theory* to this present *Practice* of *Physick*, I have at large discoursed about this matter, I shall say no more of them; but go on, by the *Practice* it self, to prove the Use of *General Medicines* to be rational, and true, certain in *Nature*, and confirmed by *Experience*.

In order to which, I begin with the *Plague* in the Year 1665, and the *Diseases* of the following Years; wherein popular *Distempers* (the Re-

licts of the preceding *Plague*) did sufficiently manifest themselves in their Vigour, and reigned long, to the Astonishment of those *Doctors*, who (the Year before) conscious to themselves of the Deficiency of their own Medicines, fit to resist that Malignity, forsook their *Patients* in a time, when their Skill (had it been worth Esteem) would have been of greatest Service.

Having affirmed, *Diseases* to be either Simple, or Complicated, Resolved or Congealed, as I must (with *Paracelsus*) acknowledge all Diseases are, it is now time to speak of their *Cures*; first *particularly*, and afterwards, *generally*.

In order to which, for order sake, I intend to give a short hint of *Cures*, both particular and general (in discoursing of which, I shall be exceeding brief) afterward, by many Examples produced from my own Experience, of more than Eighteen Years since the last *Plague*, confirm the Truth of this my *Theory*, by my proper

proper *Practice* in a larger manner.

Therefore first, I thus say: *In Congealed Distempers*, Remedies furthering *Transpiration*, by resolving those acrid Powers, that hinder the same, are most conducent to the Cure of them. But, in *Resolution* of the Powers, where *Faintings*, and *Palpitations* are predominant; there *Constringents* are most serviceable.

Yet open *Tinctures*, by which *Nature* may (as in a Glass) see her own *Deficiency*, perform both the one and the other, more strongly or more remissly, according to the *Excellency* of them.

Of the Plague.

IN the beginning of the said *Plague*, I used all the known Anti-pestilential Medicines (both of Ancient and Modern Physicians) which I found

found would indeed provoke *Sweats*; yet not naturally, but by help of *Cloaths*, where a great *Burning* generally was, before the *Sweats* appeared. By reason whereof, *Nature*, (being wearied) through such a forcible way of acting, could not be supported sufficiently to the extirpation of that *Venome*, so as to dissolve *Buboes*, without maturation; nor ripen *Blanes*, or *Carbuncles*, but by a long Series of Time, and great Conflicts of the Sick, which too frequently ended in Death; tho, the *Plague* (at that time) was not come to the height of its *Malig-nity*. Perceiving this, I had recourse to my own *Medicines*, which I had formerly found successful in most *Fea-vers*: For, by these *Remedies*, such as came to me upon the first Assault, if the *Chyle* was infected, and any Ful-ness remained in the *Stomach*, they usually Vomited at first, and presently after fell into *Sweats*, without preceding *Burnings*, or the help of *Cloaths*. And the *Sweats*, for the first 12, or 24 Hours, were like drops of Water from

from a Bucket, for largeness; yet was there not any Depression of Spirit, but more ease, and greater vitality or liveliness, and the Continuation of the same *Sweats* was pleasant and refreshing: by which Means, *Buboes* dissolved, and in the third Day (at farthest) the Malignity was separated: And, tho' the same *Remedies* were continued, yet after that time no *Sweats* appeared, otherwise, than was usual in an healthful Person, the Time and Season being considered. But where *Blanes* and *Carbuncles* appeared, there *Sweats* were not so great, nor so continual; but usually on the third Day, the *Blanes* and *Carbuncles* opened, and their *Eschars* were divided from the Living *Flesh*, and digestion so followed into *Matter*, that in a short time (comparatively to that, where other Medicines were used) perfect Health followed.

The

*The different manner of Assaults
at that time.*

In the first Assaults of that *Pestilence*, some were taken with great shivering Pains in the Back and Head: others were afflicted with Lightness of the Head, without pain; but had Tremblings and Palpitations of the Heart, and sometimes Swoonings. Some were assailed, as with a Stroak, Stab, or Prick; Others with *Blanes*, *Buboes*, or *Carbuncles*, without any manifest Sickness at their first appearance.

My Method of Cure.

Under all these various manifestations (except where great fear was) I always used one and the same Method. When they were first taken ill, I ordered them to go to Bed presently, and lay no more Cloaths on, than they usually did in time of health; then I gave them my *Powder*,

der, in a spoonful of Wine, Ale, or Beer: and I gave my *Aqua Pestilentialis*, if taken with shiverings, two or three Spoonfuls; but if hot, then but one Spoonful, or one Spoonful and half, perswading them to lye still; which if they did, *Sweats* presently followed, and for their supports therein, they were allowed Mace-Ale, Posset-Drink, Sack or White-Wine; thin Caudle with a little Wine in it, and either of these somewhat often repeated, but in small Quantities. My *Aqua Pestilentialis* was taken as often, as need required; sometimes once in an hour, sometimes more, and sometimes less, as Occasion was. My *Powder* was repeated once in two, four, or six hours, according to the Capacity of Nature: where Diminution of *Sweats* and of Strength hapned, it was often taken; but if the Patients continued sweating, and strong and brisk, only once in six hours. But, if there seemed a Tendency to a Looseness, which (in that Disease) was usually fatal,

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my *Coralline Cordial* was often used, a spoonful at a time every half hour, until the Signs of *Laxity* disappeared. Where great Thirst was concomitant with the *Disease*, I used my *Simplex*, mixed into the form of a small *Cordial* Drink, ordering one spoonful at a time to be taken into the Patient's Mouth, and swallowed down leisurely, as it were by Drops. And if great *Restlessness* hapned, through want of *Sleep*, I administred ten grains of Salt of *Hartshorn* purified, and dissolved in *Cytron-Water*, or *White-Wine Posset-Drink*, and repeated the *Dose* once in two hours, not neglecting the fore-said *Powder*. This *Remedy* thus seasonably given, seemed to me far more successful in relieving *Nature* in that *Exigency*, than any common *Dormative Medicine*, of what kind soever. But, if presently after the *Assault* there appeared a *Stupor*, *Drowziness*, and a slow Pulse; then did I make a strong *Cordial* of the *Simplex*, and gave of it a Spoonful at a time, once in an hour

hour (not neglecting either the said Powder, or the said *Aqua Pestilentialis*) till the Pulse was raised, and the Sweats flowed free; and then I proceeded in all things, as before specified.

In great Fear, tho I gave the Powder at first, yet I always used large Quantities of the *Coralline Cordial*, to refresh the declining Spirits, and to procure free Sweats; which if attained, then the Method before spoken of was continued to the end of the Cure.

In the Anguish of *Carbuncles* and *Blanes*, I applyed outwardly (besides the internal Medicines) my *Resolving Cerot*, and changed the same once in 6, or 12 hours, according as the Dolours were more intense, or more remiss. For I had, by sad Experience, seen the fruitlesness of all Magnetical Attractives, whether Mineral, Vegetable or Animal: nay, the prepared *Toads*, so famous in the Year, 1603, (testified of by *Helmont*, and before him highly extolled by *Paracelsus*) proved

proved here of no use, either to extract the *Venome*, or prevent the Malignity of that *Disease*.

I here write nothing of *Buboes*, because (where my Medicines were used) they never ripened, but dissolved; except, where *Patients* were disobedient, and unwilling to continue in their *Sweats*, and so gave Occasion to the maturation thereof: which (tho' but seldom) hapning, I then applyed only my *Resolving Cerot*, as before; and found the same, as well in ripening as in resolving, to exceed all Poulitisses and Plaisters, I ever used before, or since.

Remarks

Remarks upon the Carelessness of Patients afflicted with the Plague, or their Attendants, &c.

WHen some Persons, using my Medicines, had layn in *Sweats* for 24 hours, more or less, and found themselves seemingly well, and free from all Disturbances, or Sense of the Pestilential Venome, they (notwithstanding their Sweats continued large and free) would needs rise out of Bed, and so checked those Sweats, inferring on themselves sudden Death. For, I always observed, that no One, having that Disease, who did rise out of Bed before the third Day; or at least before Sweats (excited by the use of my Medicines) had wholly ceased, did ever recover; except by that long and tedious way of Maturation of *Buboes*, which then admitted not of Dissolution; because after that time, *Sweats* could never more be naturally excited.

Also, no less fatal Errours were
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committed by *Nurses*, and such as attended the Sick, in laying on too many Clothes, during the time of their Sweats : for, so doing, Violence was offered to *Nature*, and the Spirits, oppressed thereby, languished under their own Burthen, and were no longer capable of help, by any Means whatsoever.

Moreover, where People (in time of the *Pestilence*) to please their Appetites, eat large Meals, or over-cooling Foods, as Fresh-Fish, all sorts of Fruits, Melons, Cowcumbers, &c. tho' in a remiss degree; yet, if the same Persons were taken with that Disease, great Vomitings and Loosnesses followed, which did generally end in Death. Because such Persons could not (by any *Remedies*) be brought to Sweat, after the manner of those, that lived Temperately, and avoided like *Excesses*. Also, these *Patients* were wont, for the most part, to impute their extream Loosnesses and Vomitings, rather to their own inordinate Eating,

Eating, than to the Power of the *Plague*, then *Raging*; and so, sought not Remedies against the invading *Venome*, but used particular Medicines, according as the present and (by them thought) only Occasion required. Whereas, on the Contrary, Those that lived Temperately, and were watchful over themselves, so as to take *Remedies* presently after the first Sense of any Assault of that *Venome*, and followed the Order before prescribed, very rarely miscarried. For, whole Families, that have been large and infected, have all escaped, through their proper Care, and Prudence, in duly observing the Directions above given.

Yet, which is to be lamented, I have observed, that when *Spots* appeared, of what kind soever they were, the *Nurses* and *Tenders* of the *Sick*, seeing them, were seized with so great amazement, that they forsook all their former Care, insomuch as they gave up their *Patients* for dead; tho' those *Spots* were not the direct *Signs* of

Mortality. For all I have seen, having such *Spots*, (except *One*) did recover. But that *Spot*, which whosoever was seiz'd with dyed under it, had a round Circle, dark blew, and green, (after the manner of Mixtions of Colours in the Rain-bow) and in the Center thereof a Crimson Spot, that felt hard under the Finger, in comparison of the Softness of the other Flesh. This, in that *Plague*, was the infallible token of sudden *Death*: Therefore such *Spots* were rightly called *Tokens*.

Of the Griping of the Guts.

THIS Disease, for some Years (especially the first) after the *Plague*, did sufficiently manifest it self to be a Relict of that *Popular Distemper*: For this Malady Exceeded all other acute Distem-

Distempers; the Patients, afflicted therewith usually dying at the third or fifth day. The reason of this, was because the Veins opening, the Blood flowed out, like a Torrent, and passing through the *Guts*, no laudable Excrement could be seen in the *Stools*, but Blood, and a Gelly-like Matter, that smelt like boyled *Horns*. The *Pains* were excessive, *Stools* almost continual, thô in small Quantities; and until such time as by the power of *Nature* alone, or through the help of proper Medicines, the Blood was restrained, the Gelly-like-Matter lessened, and *Excrements* laudable (both in Odour and Existence) began to appear, this *Disease* was never cured.

My Method of Cure.

Upon the first Assault, or great Gripings, and appearance of Blood, or Gelly-like-Matter in the Excrements, I gave my *Powder* (above specified in the *Plague*) once every two hours,

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my *Coralline* Cordial once every hour, and applyed to the *Belly Tripe* parboyled, which was laid on warm; and when that waxed Cool or Smelt, other warm parboyled Tripe was applyed. By this *Method*; the first Day the Bloud was restrained, and the Pain somewhat mitigated: The second Day, the Gelly-like-Matter lessened, and some appearance of Excrement shewed it self: And on the third Day, laudable Excrements were seen, and the Gelly-like-Matter disappeared. Then, by continuing the same Medicines, in the former Method, large Sweats were produced, which (being continued in but one Day or two) perfect Health succeeded. Nor did I ever know any One, from that time unto this very Day, perish by the Malignity of this Disease; if they took my Medicines (and begun with them at first) according to this Order.

The

*The Order of Diet, by me prescribed
in this Disease.*

I ordered Gelly of *Hartsborn* to be given to the Sick, and thin Broth made of *Tripe* or *Sheeps-feet*, with Bread (not Oatmeal) boyled in it: Beer and Wine I forbid, till the *Disease* slackned. I permitted Milk and Water, with Mallowses in it, to be frequently drunk, in small Quantities at a time. But, where great Thirst was, I allowed Posset-Drink, made white, (not green) with a little Canary, or *Malago* Wine in it.

*Remarks upon the Errors of Physicians
at that time, in administering com-
mon Binders, Opiates, or other Re-
stringents.*

In the Cure of this *Disease*, I deservedly rejected all *Common Binders*, or *Restringents*, too much at that time used by other Physicians, how specifical soever they were, or might be

supposed to be ; because I discerned, that *Nature*, being enraged by the presence of that Corroding *Venome*, wanted only suitable helps, to restrain her own Exorbitances. I likewise rejected *Opiats*, because they were uncertain ; and tho they eased Pains, they cured not. For, I had well observed, in this *Disease*, That whenever a forcible Stop was made, either by *Opiats* or *Restringents*, (if *Nature* were not, at the same time very strong) then *Light-headedness* and sudden *Death* followed. For, such *Remedies*, having no Power to expel the present *Venome*, did only Stop the Passages, by which *Nature* her Self intended to separate that Evil ; so that, instead of being natural Helps, they proved no other, than unnatural Introducers of *Death*.

of

Of the Scurvy.

THIS being the general *Disease* of our Country, seemeth both *Nurse* and *Tomb* to all other Distempers. The last *Plague* was buried in it. For, when that *Pestilence* waxed more mild, it plainly exhibited *Scorbutick* Symptomes. The *Lues* is, by it, so masked, that its Original cannot be discerned. *Autumnal Distempers* are hid therein; and every preternatural *Disease*, of what kind soever, if not radically expelled by suitable *Remedies*, discovers it self under a *Scorbutick Form*. Yea, *Paternal Diseases*, tho' very various, do never appear without some Signs of the *Scurvy* commixed with them. Hence it comes to pass, that when Particular *Remedies* are applyed to Particular *Parts*, or the *Vices* of them, (no General *Medicine* being in the mean time

time used) thô they may cure or remove the particular offences of these or those Parts, yet it is but as the Cutting off the *Hydra's* Head, in stead of which many more appear.

Now, as it is apparent, that all these *Diseases* are covered by the *Scurvy*; so it is no less manifest, that the same Distemper doth both nurse and nourish them. For the *Lues* becometh more mild, through the dark cold and stupifying Nature thereof; so that it doth not so often occasion great pains in the Bones between the Joynts, as were usual (when the *Lues* was simple, and not complicated with the *Scurvy*) but wandereth in the *Nerves*, disaffecteth the *Brain*, produceth *Gouts* of a new strain, *Rheumatisms*, *Convulsions*, *Palsies*, *Vertigo's*, *Lethargies*, *Atrophea's*, *Lamenesses*, &c. In every of these *Diseases*, thô particular, which by the *Ancients* (according to what we read of former *Ages*) were well known, and often cured; yet, at this time, if they be remedied, it is rather casual,

casual, than real: because the greatest part of those *Patients*, that in our time have been thus afflicted, were never cured by any *Medicines* of the *Ancients*, unless in a long Series of time, where *Nature* her Self was the Sole and Principal Actor: but, by *General Remedies*, they usually obtained a safe and speedy Cure. For, it is clear, that when the *Lues* is new shaped, by the modifying power of the *Scurvy*, that the *Remedies*, usually successful in expelling and annihilating the *Rage* of that Disease, proved notoriously inimical to *Nature*; by reason of the cruel Qualities of *Mercury*, by the power of the Venome of the *Lues*, made corporeal. Which Corporeity, where the *Lues* is simple, is found to be of great Use and Service in abating the Rigour of that Disease; but when Scorbutical it rather increases, than lessens the same: as I my Self can (by sad Experience) testify; and *Hartmannus* did many Years ago, in his own *Practica Chymiatrica*, and in his Annotations upon *Crollius* his *Basilica Chymica*,

Chymica, sufficiently manifest the Inimicousness of *Mercury* to Persons in any measure afflicted with the *Scurvy*; yet he highly praiseth the Virtue of Antimony in Scorbutick Distempers; which plainly shews he had a true Sense of the different Nature of such *Diseases* and their *Remedies*.

The *Gouts* of our time very rarely appear Simple. For in all my *Practice*, for 30 Years past, I never could discern above three Persons, afflicted with that Disease (which in them was *Hereditary*) that did exactly answer to the Descriptions of the *Ancients*: all the Other have appeared rather Scorbutical, than otherwise, and been by me cured after the same *General Method* above specified. But in every true *Gout*, simple and not complicated (as in this our Day all such Distempers generally are) the tormenting Pain thereof is only in the *Joynt-Water*, or *Synovy* between the Joynts; not elsewhere: whereas these Com-
plicated

plicated or *Scorbutick Gouts* are attended with Pains in the Muscles, Nerves, between the Joynts, and in the *Vertebra* of the Back, in the *Os Sacrum*, and Head ; Places never mentioned by the *Ancients* (in all their Descriptions of that Disease) as lyable to *Arthritick Dolours* , or more or less to be affected therewith. Therefore,

Having thus far given a brief, but true, Definition of the Nature of the *Scurvy*, shewing how it intermixeth it self with other Distempers, disguising, changing and nourishing them ; I now proceed to *Examples* of *Cures* of the same *Disease*, as it hath manifested it self to Us, in these our Days, under several Forms.

Example 1.

A Man of good repute, having for some Years laboured under great debility of *Faculties*, with dejection of Spirit, and Leanness of Body, inso-
much,

much, that the Physicians he then used, concluded an *Atrophia* or *Consumption* to be present; therefore, as the best *Remedy* for One in his Condition, they ordered him to suck his Wife's Breasts: This Means he used, and other *Remedies* by them prescribed, notwithstanding which, a general Lameness followed, with a Palsey, and great Convulsions, which wrought so great Confusion in his Physicians, that (not knowing what to do further) they gave him over for dead or uncurable. After which, Application being made to Me, when I had well weighed his deplorable State, heard what had been done, and saw the lamentable Effects thereof, I discerned that the Source of all was the *Scurvy*, and that nothing could alleviate that Evil, but Medicines of another Strain. Therefore, I first of all gave him my Scorbutic Cordial (the Brain being deeply affected) with my *Pouder*, repeating that once in six hours, and the *Cordial* as oft as he pleased. At Night going to Bed, I gave my *Arcanum Metal-*

Metallorum, and my *Scorbutic Tincture*, 30 Drops at a time, in all his Drink, Day or Night. This Method being continued for some few Dayes, his *Convulsions* ceased, the Weakness of his Limbs began to abate ; and, instead of great Chilness and Coldness, that formerly attended, Warmth and Itchings began to discover themselves, and (at last) gentle breathing Sweats : by which Means, his Palsy was taken off, his lost Speech restored, by little and little he recovered the Use of his Limbs, and was at length wholly freed from his *Disease*, and lived (tho' alwayes a weakly Man) Thirteen or Fourteen Years after.

Example 2.

An Aged *Gentlewoman*, afflicted with *Rheumatism-like Pains*, (after an *Autumnal Feaver*) which Physicians labouring to remove, by applying cooling and altering Things, did indeed take off the external *Dolours*; but
(by

(by their *Remedies*) retracted the Matter causing those Pains inwards to the Bowels and Mouth of the Stomach ; which great Evil deprived her totally of the use of her Limbs. Whilst in this sad and deplorable State, being utterly given over, as a dying Person, or at least incurable, by her Physicians, I was sent unto. When I came, and had well considered her Condition, and found her Stomach to be so very weak, as not able to retain a Glass of Sack, without rejecting the same suddenly by Vomit ; I did not in this Case (as in Others) give her my *Powder* at first, but my *Scorbutic Cordial* and *Scorbutic Tincture*, as I saw Cause, and the Exigency of her present State required. When, by these Means, I discerned her Spirits to be somewhat enlivened, and her Stomach fortified in some competent measure, I then gave my *Powder* once a Day, and my *Arcanum Metallorum* at Night. Having continued this Method for six or seven Dayes, I found her Water began to Change, and some Signs of
 Sepa-

Separation therein, whereby I judged her Digestion to be in some measure recovered. This Course I continued Day by Day for a long time together; in which, I discerned that those Pains, which were before (by their Medicines) brought into her Belly and Mouth of her Stomach, were again retired outward : after which many *Pustles* came forth, and her Limbs by little and little gathered Strength; and, about three quarters of a Year after, she recovered her pristine State of Health, and is now alive at this Day, thō several Years since.

Example 3.

Another *Woman*, thō Young, yet through *Convulsions* was so drawn together, as to go almost double; and when no *Remedy* could be had for her from other Physicians, she came to me. After I understood from her how it had been with her, I proceeded to the Cure as follows. I gave her my

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Pouder

Powder every Morning, my *Arcanum Metallorum*, and *Arcanum Veneris* at Night ; sometimes one, sometimes the other, as occasion was, and the Exigency of the *Disease* required ; not omitting to give my *Scorbutic Tincture* to be taken in all her Drink, during the whole time of the Cure. Continuing this Method, she was recovered in a short time, and is yet living, tho' several Years since.

Example 4.

A Young *Gentlewoman*, afflicted with a great *Congelation* in the *Sternum*, always inclining her Head downwards to the Stomach, as if it had been contracted and forced thitherwards, never having the benefit of *Sneezing*, but long suffering great Palpitations of the Heart ; little or no Sleep, and such as was, much confused, continually under Terrour, and at the same time with Child ; sustaining this Misery until the time of her
Deli-

um Delivery, and after that finding no
 at Abatement of the Evil, notwithstanding
 the Advice of several Physicians,
 xi- and the frequent Use of their *Reme-*
 not *dies*, did at last send to me. I, find-
 ure ing her in that sad Condition, and un-
 ing derstanding all the *Remedies* she had
 ati- used to be fruitless and unsuccessful,
 red discerned her Disease to arise from
 hó *Congelation*, under the *Scorbutic Power*.
 Therefore, the Fourteenth Day after
 her Delivery being come, I first gave
 her my *Powder*, which quickly brought
 her to more sedateness, than she had
 found in some Months before, and the
 small *Sleep*, she then had, proved more
 refreshing than formerly, as she her-
 self acknowledged. This Encouraged
 me to proceed, and She (according
 to the Result of her own Reason and
 Judgment) rationally submitted to the
 following Course.

My *Powder* was given once in 4, or
 6 hours ; my *Scorbutic Tincture* in all
 the Drink she took ; my *Arcanum Ve-*
 neris, and *Arcanum Metallorum* every
 Night alternately ; my *Hysteric Cor-*
 dial,

dial, and *Hysteric Drops*, upon every Occasion, or Exigency of *Nature*; not neglecting other *Cordials* (by intervals) for support. This Method, being dayly continued, till Strength came, and she was able to move, did at last (with a few other *Auxiliaries*) accomplish the Cure so apparently, that the external *Cutis* all peeled off, her whole Mass of Bloud renewed, and she seemed unto All (that knew her) to have assumed a new *Complexion*, and *Nature*.

Note: That this *Woman* had not *Sneezed* in 6, or eight Months; but upon the first Motion thereunto, the *Congelation* seemed to be much more easy, and afterwards she sneezed usually twice a Day, and by that Means the Contraction daily lessened, until it was totally dissolved.

Also, among the various *Scenes*, that hapned in this *Disease*, there never was any Purgation by Stools and Vomits; but the *Distemper* gradually vanished, by *Transpiration*, small *Sweats*, and *Urine*, without any other sensible

sensible Evacuation thereof. And now she hath attained her full Strength, and perfect use of her Limbs, with as great Activity of Spirit, as did ever attend her before, and hath since conceived with Child.

It cannot rationally be expected I should here set down every Accident, that hapned, and the particular *Auxiliaries* I used, in this and the other *Scorbutic Diseases* before spoken of: because, so doing, I should extend this *Treatise* to too great a Bulk, and render it less serviceable (by augmenting the Price) than otherwise, as by me intended, it is like to prove. I could also here subjoyn many more *Examples* of *Scorbutic Distempers* by me Cured, after the former Method; but for the same Reason I omit them, and proceed to *Examples* of *Cures* performed in other *Diseases* no less deplorable.

Of Palseys.

P*alseys* are four-fold, and therefore have rightly obtain'd four distinct Denominations, as follows : *Palseys of Contraction*, *Palsys of Resolution*, *Numn-Palseys*, and *Shaking Palseys*; which two last are partly resolved, and partly congealed, therefore cannot be ranged under either of the former.

Of the *Cure* of these, by four *Examples* only, I intend to speak, with as much brevity, as the Subject Matter it self can admit.

Example 1.

Of a Contracted Palsy.

A Mayden Child, about Ten years old,

old, having her Arms and Legs drawn together, and her Neck drawn of one Side, (this being certainly known to every Physician, to be a *Paralytic Contraction*) I began at first, as I had done in other Cases, with my *Pouder*, giving it twice the first Day, and at Night my *Arcanum Metallorum*. This Method I continued Day by Day, using frequently my *Mixtura Simplex*, given five or six times every Day. Sometimes I gave her my *Volatile Spirit* (not the fetid acid *Phlegm*) of *Tartar*, in all her Drink. By which Method, in three Weeks time, there seemed to be some Amendment, the *Nerves* were more relaxed, the Head began to ake backward, and a Warmth more than usual in that Part; and this descended down by the Back-bone. Soon after this appeared a Drivling in the Mouth. After the *Pouder* had been taken for a Month, it began to work every Day, and wrought a whole Month after by Vomit and Stool alternately: yet still, with Increase of Strength, and Restoration of Facul-

ties. And, in about ten or twelve Weeks time, she was perfectly restored to her pristine State of Health, and is since married, hath had Children, and is alive at this time.

Note. In this whole Cure, no other *Medicines* (than what are above specified) were used, except a *Resolving Oyl*, and that only for the first three or four Weeks, untill the *Powder* began to work; then I ceased the use thereof.

Example 2.

Of a Resolved Palsy.

IN Resolution of the Members of a Male Child, where all the *Nerves* were relaxed, so that *Arms*, *Legs*, and *Neck*, hung like *Parts*, that never had Capacity of Motion; I used only my *Powder*, and my *Arcanum Metallorum* for three or four Weeks together, and the Child by
little

little and little gathered strength, and was at length perfectly recovered; is since become a strong man, and alive at this day.

Example 3.

Of a Numb Palsy.

A Man of Seventy years of Age, was nummed all over one Side, his Speech for the present quite taken away; but coming to me, and taking my *Medicines* presently (having long before been my *Patient*) he was cured in three Weeks time, in manner thus: I gave him my *Powder* twice a day, and my *Arcanum Metallorum* every night, with my *Scorbutick Tincture* in all his Drink. This Method being followed, in the first three days he could move some of his *Fingers*; and so, *Strength* and *Heat* coming gradually into every *Part*, about the tenth day he began to drivel, and the
Powder

Powder to operate so, that he had loose *Stools* every Day; and soon after recovered his *Speech*, and the perfect Use of his *Limbs*, and is yet alive, though about Ten years since.

Example 4.

Of a Shaking Palsy.

A Lad, about 14 years of Age, labouring under an *Autumnal Fever*, fell into a *Palsy*, having a continual *Shaking*, with strong *Convulsions* also attending. To him I gave (as to Others I had don) my *Powder*, my *Arcanum Metallorum*, my *Mixtura Simplex*, and the *Arcanum* of *Antimony* prescribed by *Basilus*. By which *Medicines*, used after my former Method, he was perfectly restored in a short time.

Of Convulsions.

Convulsions take beginning, either from an unnatural *Fermentation* of the *Juyces* of the *Body*, whereby every *Vessel* or *Organ* is overmuch disturbed; or by particular *Compunction* or *Compression* of the *Nerves* contracted; or else from *Nature's* true *Sense* of what is fit to be separated from the *Parts* offended, and her Endeavour to separate the same; as is apparent in the *Beginnings* of the *Small Pox*, where the nutritive *Juyces* are condensed, by reason of the *Morbific Ferment*, and so made unfit for the *Nutrition* of the *Spirits*, and the necessary *Separation* appertaining thereunto; being wholly incapable to be distributed to the *Parts*. Here *Nature*, regularly acting, makes *Convulsions*, which open the *Nerves*, and render that *Diseasy Ferment* fit to become the

the *Matter* of the *Small Pox*, or *Feavers* : for, so soon as the *Convulsions* cease, the *Small Pox* appears ; as is sufficiently evident by the Events : and it is apparently manifest, that such *Convulsions* are sooner Perioded, than the *Ideal*. And altho the *Small Pox* or *Feavers* be very Malignant ; yet it is rare to see any One fail under those *Distempers* where *Convulsions* have preceded : tho a *Convulsion* happening after those *Diseases*, is most frequently Mortal. For, the first is the result of *Nature's* strife against the *Disease* ; but the other (the *Disease* being annihilated, and *Nature* overcome) ariseth from the *Terror of Death*, of which it is a general *Prodrome*.

Also, the *Superfluities*, that *Children* bring with them into the *World*, are the occasional *Causes* of those many *Convulsions*, that attend them in their *Infancy*. For, they being *Retents* of the *Maternal Nourishment*, which (coming then first under the *Dominion* of the *Stomach* of the *Infant*) cannot

not be received as a *Guest*, but are rejected, and opposed as an *Enemy* to *Nutrition*; and if not subdued in the *Act* of the first *Digestion*, by *Vomiting*, or *Stools*, *Red* or *White-Gum*, &c. they become the Matter of long continuing *Convulsions*.

Likewise, in *Breeding Teeth*, *Convulsions* often happen; For, by the *Compression* or *Punction* of the *Nervous Fibres* in the *Gums*, made by the ingrowing *Teeth*, *Nature* is enforced to make *Convulsions*, that the *Teeth* may break through those *Fibres*, impeding their forth-coming.

But most lamentable are the *Ideal Convulsions*, which have their Original from *Terror*, *Frights*, or *Fears*: For the *Spirit*, by the amazement they infer, produceth a dark *Image*, or *Impression*, by which it is overwhelmed, and so driven to irregular *Actions*, which occasion uncertain *Events*; because being surprized with *Stupor*; and not knowing what to do, it doth nothing to right purpose, by reason of the variety of *Imaginations* which

which (in these Cases) are as various as the *Conceptions* of the mind can be.

Of the Cure of Convulsions, that happen before the Small Pox, &c.

In the Cure of these *Convulsions*, I generally use my *Powder* once in six hours, by which the rigour of them is usually abated ; but , if in a short time the *Convulsions* be not lessened by the use thereof ; then I give my *Arcanum Metallorum*, or my *Arcanum of Camphire* (administring either of them, as I see Cause) and repeat the *Dose* once an *Hour* , till the *Convulsions* cease.

Note : Here it is to be observed, that even in these *Convulsions* (where my *Medicines* are used) the *Fits* are more frequent , but shorter , until wholly annihilated , and the *Small Pox* appears.

Of

*Of the Cure of Convulsions from Re-
licts of Maternal Nourishment.*

These *Convulsions* rarely happen, where my *Powder* is given to *Children*, so soon as they are born, and often repeated; and if they do afterwards arise, such *Convulsions* are soon and easily taken off, by the Use of other *Medicines* prenominated. But, where *Convulsions* happen in *Children*, that have not had the *Benefit* of such *Remedies*; there I must confess the *Work* to be long, and irksome, requiring Soundness of *Judgment* in the *Physician*, because of the great *Variation*, that happens therein; but more especially, by reason of the Dissatisfaction of *Parents* and *Nurses*, seeing the *Fits* more frequent, tho' much shorter, when under my *Cure*: For, I once knew a *Child*, so afflicted that had an hundred *Fits* in one *Day*; and this continued ten *Days* together, the number not lessening; yet, with this *Advantage*, (notwithstanding the
Fits

Fits were so numerous) that the *Child* became daily more lively, and each *Fit* shorter and shorter. After the Tenth Day, this *Child* had no more *Fits*; but was constantly attended with Breathing Sweats unto perfect Recovery.

Note : In Cure of this *Child*, I used the same *Medicines* as before; but not without other peculiar *Auxiliaries*, too long to be here recited: nevertheless I purpose to speak of them, when I write (as I intend hereafter) of *Particular Diseases*, and the *Remedies* I used in Cure of the same.

Of the Cure of Convulsions in Breeding Teeth.

In the Cure of these *Convulsions*, I have by *Experience* discerned, that tho' the former *Medicines* were effectually helpful in this Case; yet, if *Incision* also were not used, the Cure was not so easily completed.

Of the Cure of Ideal Convulsions.

In *Ideal Convulsions*, I have experimentally found my *Pouder*, and my *Arcanum Veneris*, to be of general Use and Service; but could not (so speedily as I desired) compleat the Cure by them, without the help of particular *Auxiliaries*. For, in these *Convulsions*, the Variety of *Idea's* is so great, that it requires a Judicious Application of various *Specificks*.

Of Lethargies, Coma's, and Apoplexies.

These *Diseases* have all their Original from one dark and stupefactive Source, where the Gates of *Sleep* continually stand open: for such as are afflicted with them, are either troubled with over-much *Drowsiness*, or oppressed with *Sleeps* too profound. These Distempers differ only in the Degrees of their Power: In the two first, there are only subtile *Vapours*,

(by the *Schools* called *smoaky*) which having their Assent from the Diseasy Power of Darknes in Us, do after an obtuse manner stifle the Natural Faculties; but in the Latter, *viz. Apoplexies*, they more intently act, and materially by *Bloud*, or otherwise suppress the Faculties of Life, and so absolutely overwhelm all the Powers of Nature, that the Body (or the Spirit thereof) becomes wholly Insensible.

I have great Reason to speak of these Diseases in this manner, having been much exercised therein. If called in the beginnings of them, I have found them to be sooner removed, than several other Distempers of less danger: for if the Spirit can be timely excited, to strive against the Evil, they quickly vanish. What Medicines are helpful to One, are really helpful to All, the *Dose* only considered: but I never found, in any of these Cases, any other than general *Remedies* to be profitable, or available in exciting Nature to free her self from the impending

impending Danger ; therefore Generally,

In Order to Curation,

I here begin with my *Cephalic Drops*, which I give once, and a little while after they have been taken, my *Arcanum Metallorum*; and 6 hours after that my *Pouder*, and so interchangeably using my *Pouder* and *Arcanum*, except that sometimes (as I see cause) instead of my *Arcanum Metallorum*, I give my *Arcanum Veneris*. I proceed always giving my *Cephalic Drops* once every hour, during the whole Cure, which is usually completed in three Dayes time; during which, *Sweats* rarely happen, until the *Drowsiness* be wholly over; but now and then loose *Stools*. And in real *Apoplexies*, Nature stirs up *Vomitings*, *Sneezings*, *Bleedings at Nose*, or else expels by Urine great Quantities of insipid Water void of Odour.

Note : Where *Vomitings* are, which
I 2 usually

usually precede an *Apoplexy*, if any *Physician* endeavour to restrain such Vomitings, or the *Patients* themselves be unwilling to bear them, then they inevitably fall under the Burthen of that Disease.

*A particlular Example of the Method
I used in the Cure of a Lady of
Sixty nine years of Age.*

THIS Lady alwayes dreading an *Apoplexy*, by reason her *Relations* had often dyed of the same; desired I would give Order, in Case of a sudden Assault, what should be used. Whereupon I left with her Woman some of my *Arcanum Metallorum*, giving charge, That if the Lady were suddenly taken with *Vomiting*, or *Lightheadedness*, she should give that to her first, and not the *Powder*, tho she was formerly used to take it; and to send immediately away for me because she then lived four Miles out of *London*. This Assault happening my *Arcanum* given, and I sent for,

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hastning thither, found her drowsie,
tho the Cold and Stupidity were some-
what less, than before the taking what
I had left for her. I then gave her
the *Arcanum Antimonii Basilii*; which
is not used or known by any one else
that I can tell: After the taking of
which, *Warmth* increased, a little
Sneezing hapned, *Urine* came away
abundantly; insomuch, that in six
hours time, there was above 3 Pints
of Water received, void of all Urinous
Odour, or *Saline Tast*. The Head
grew hot, Bloud issued by Drops at
the Nostrils; these Actions happen-
ed in the first six hours after the As-
sault. After this, the Spirit became
more lively, and the Bloud more fre-
quently issued out at Nose and Mouth,
which continued more or less for three
daies together: In the mean time her
Sleeps were short, but refreshing. Then
my *Powder* was given every 4 hours,
my *Arcanum Metallorum* once in 12
hours, and my *Cephalic Cordial* once
an hour. And in four daies time, all

*Symptomes of the Disease vanished,
Weakness only remained.*

Note: This Cure being taken in hand before the *Brain* was fully stupified, the *Remedies* had the greater Effect; for I have (to my Grief) too often seen the same *Medicines* prove useless, thô the *Dose* was given in a threefold Quantity; and where they were serviceable to prevent the Evil, they did not bring away so much Bloud, but caused *Sneefings*, and *Urine* in like Quantity, and Frequency. Also I have observed, that *Direct Vomitories*, given in this *Disease*, (as they too often are) are as dangerous, as things repressing *Vomits*, before the *Patient* is thoroughly seized with the *Disease*; but after the *Stupor* is at its height, a forcible *Vomit*, if it operates strongly enough, may do good, otherwise the *Patient* certainly dies. The same may be said of *Scarification*, *Phlebotomy*, (thô that carry a seeming Convenience in Sanguineous *Apoplexies*)
Blistering

hed, *Blistering, Clysters*, and other forcible
 things, which cannot separate the San-
 guineous Matter, except accidentally
 only; therefore are uncertain helps;
 whereas *Medicines* of an *Universal*
Tendency, and truly gifted, act just as
Nature requires, and so frequently act
 with greater force and certainty, than
 any of a *Specific* operation can do.
 But there is too often a great failing
 in *Physicians*, that they discern not
Apoplexies before they seize, and so
 cannot contribute help for prevent-
 ing them; which is much to be be-
 wailed.

Of Imposthumes.

I*mposthumes* are as various as the *Juyces* of the Body, yet all of them have but one Original, which is the *Retents* of Superfluities, not capable to be separated without *Aper-tion* of the Skin; except such *Remedies* be used, that can further the *Resolution* of what is *Congealed* or *Stagnized*; which *Resolution*, so procured, yields more ease to *Nature*, and is performed with less *Anxiety*, than when turned into *Quitter*. For it is clear, if *Nature* can separate things, without Corrupting them, her Government is not then much blemished; in the performance of which, *General Medicines* are only capable to assist her. Here Books must be laid aside, all *Recipes* disesteemed, conclusive Judgment, and all *Indications* neglected, but *Nature* wholly tended, and referred to; We in the mean while (by a due application of suitable

able *Remedies*) adding *Light* to her to act by, and *Power* to overcome the present *Stagnization*. For in so doing, the *Scene* is altered, and *Nature* rendered capable with ease to remove *That*, which before could not be removed, without too great *Molestation*. For the *Wise*st of Men, upon the first Appearance of a *Tumor*, cannot by any known Rule judge of *Nature's Capacity* or Propensity to determinate the *Evil*; or whether it be more profitable to resolve, or suppurate the same. As is apparent in some *Tumors*, where by attempting *Resolution*, the subtillest or thinnest Parts being separated, the *Remainder* is so indurated, as not to be resolved or suppurated; and so it becomes the same, that *Chyrurgeons* call a *Schirrus*.

But, in suppurating *Tumors*, great *Pains*, *Anguish*, and different *Symptomes*, in differing forms of *Heats*, *Colds*, &c. often happen; through the Distress *Nature* falls under, by reason of the Largeness of the *Tumor*, and the diffi-

difficulty to bring such Evils to perfect Suppuration: and at last, unless they open themselves and be judiciously handled, they are often changed from one thing into another. For, 'tis evident, that the Opening of some Tumors by *Incision*, and keeping them open by cramming in of *Tents* (a Practice too often used) doth either change the nature of the *Tumor*, or at least prolong the Cure. Whereas, in either Case (*viz.* in *Resolution*, or *Suppuration*) if Nature be well minded, no such *Symptomes* or *Accidents* happen.

Now, if such *Errors* be committed, as is daily obvious they are, in *External Imposthumes*, how much more in the *Internal* (I mean not those, that are internally caused by *Contusion*, or other Acts of Violence; because of them I have elsewhere spoken) which are never seen, or known, but by their Effects: tho, in truth, every *Internal Imposthumation* hath the same occasional Cause, as the *External* have: For they, being also caused by
the

the Relicks of Nourishment not separated, fall under the Laws of a disturbed, or sensible *Spirit*; which makes so great Variety in them, not sensibly to be discerned by the *Physician*, that he must of necessity, either refer himself to the help of such virtual *Remedies*, as are capable to take off the Disturbance, and fortifie the sensible Power of right Distinction in *Nature*; or he can never arrive to so much Satisfaction in himself, as (Scientifically) to declare how, or which way, the Disease is, or may be cured. This is, by reason of the great Uncertainty of the Inclination of *Nature* in these Cases: for sometimes shee seeks to resolve, or maturate the *Relick*, in the *Place*, where it is, which is a true natural *Way*; at another time invirons the same with a *Cistis*, in order to Suppuration; and at another Season, and in another Place, sends forth *Bloud* out of the *Veins*, intending thereby to separate that *Retent* (without *Digestion*) by the common *Passages*; which, if stopped or letted by the way, quickly

ly tends to *Pus*: and then (if in that form it be separated) the Irruption is so violent, that it sometimes proves mortal; as is too frequently apparent by those *Cataracts* of *Bloud* and *Matter*, that (in such Cases) issue out by the *Nosethrils*, by the *Ureters*, by *Vomiting*, by *Stools*, and by the *Womb*. Here *Nature* her self erroneously acts, like those *Physicians*, who inconsiderately attempt to purge out *Retents* before they are digested; contrary to the Mind of *Hippocrates*, and the known Rule of *Paracelsus*, who saith, *Every Disease* (to which I add, *every Disease-Inclination*) ought to be cured in its own place. For 'tis evident, that some *Imposthumes* are not wholly *Sanguineous*; and the *Retents*, being rarely such, (because the *Veins* as they have their own *Valves*, so they have their peculiar *Passages* to evacuate *Superfluities* by) the *Bloud* that attends them, is rather in order to *Resolution*, than *Putrefaction*, provided *Nature* be in her own *Path*; but if diverted therefrom, either through the
want

want of *Light* in her self to act by, or the *Physician's* Error (in mis-application of *Remedies*) those sad Effects, above spoken of, do inevitably follow. For every *Retent*, which *Nature* can neither resolve nor digest, (being forsaken) naturally corrupts, by the Heat and Moisture of the *Place*, and so maketh a real *Imposthume* : but *Experience* proves, that those Actions of Corrupting, may be prevented by a timely application of suitable Remedies ; as is apparent by the following Example. Where *Relicks* of preceeding *Feavers* are, there *Nature* sends *Bloud* to be materiaded, to matureate by putrefaction the offending Evil, in order to its Expulsion ; but if prevented by due Medicines, and Transpiration happens, then no Putrefaction follows. For where proper Means are used, *Bloud* (*extra Vasa*) is not corrupted, but kept from putrefying, or otherwise resolved without *Pus* ; I my self having often seen *Bloud* after long extravasation coughed up dry and hard, without the least Sign of Putrefaction.

Like-

Likewise every *Vessel* (of what kind
~~Dever~~) being over-filled, and *Nature*
 not capable to separate the same by
 the Common Passages; that Fullness
 (by her forsaken) becomes the Matter
 of *Imposthumes*. Or if any Matter be
 stagnized, that also is liable to the
 same Transchangement, and produceth
 Effects as bad, or worse than the for-
 mer; as is sufficiently witnessed by
 the *Dry Belly-Ache* in the *West-Indies*;
 and by some of our Country-Men af-
 flicted with the *Scurvey*, in whom the
 Knots in their Nerves give a palpable
 Testimony, not only of *Siagnization*,
 but also of preternatural *Congelation*;
 not much unlike to our knotty *Gonis*,
 or *Tophuses* in the *Lues*, which hap-
 pen upon the *Bones*; where, for want
 of *Internal Attraction* of the Parts, or
External Separation from them, the
 nutritive Juice of the Parts is indura-
 ted, and thereby becomes the Matter
 it afterwards shews it self to be. For,
 when a floating *Evil*, or *Diseasy Spi-*
rit undetermin'd, assaults the Life;
 then *Nature* sends forth Bloud out of
 the

the *Veins*, to encompass that Spiritu-
al Evil, to materiate the same, and
so makes *Fiery Phlegmones*, and Dis-
eases of like kind, which are true,
real, and natural *Imposthumes*, proper
Issues of her own Intentions.

*Of Fiery Phlegmones in general,
and their Cure.*

I forbear to write particular Exam-
ples of these *Diseases*, because they
are so numerous, so frequently cured
by my Method, and so certainly
known to the Patients themselves;
But in general the Tumors are large,
the Blood (at first appearance) un-
corrupted; yet it is not long before
great Pains, the Forerunners of Pu-
trefaction, discover themselves. And
tho' at the first manifestation of these
Tumors, when only a weight and bur-
then upon the life is perceived, letting
Blood doth somewhat diminish the
Tumor, and prevent *Pain*; yet, if it
have a diseasy *Character*, that doth
not hinder the foregoing determina-
tion

tion of *Nature* towards separation; but allaying part of her fury, doth I acknowledge render the Suppurative Power less burthensome. But if *Quitter* be begun to be made, then *Nature* by Phlebotomy is hindred of her own Determination; and being thereby weakened, languisheth, and labours to little purpose, making those Distempers tedious in suppurating; whereas, had not that supposed *Expedient* been used, *Suppuration* would much more speedily have followed.

The Cure.

In the beginning of these Diseases (whether inward, or outward) if there be a tendency to *Pain*, or no *Pain*, if a burthen be, I give my *Powder* once every 4 hours; if Sweats happen after taking it, and the Pain be not great, the *Tumor* is soon resolved. But if there be real Matter made in these *Tumors*, then tho' the *Tumor* seemingly decrease, yet the *Imposition* cannot be hindred; but

but doth quickly and suddenly come to maturity; and being thoroughly ripened, is as suddenly cured, yet if Pains increafe after taking the *Pouder*, I give my *Arcanum Veneris* once in 24 hours, and my *Pouder* (as before is said) once every 4 hours; continuing this Course unto the end of the Cure.

Note also, in External Cases, I apply my *Resolving Cerot* once in 12 hours.

Of an Imposthume in the Liver, and its Cure.

Being called to a Child 7 years of Age, having Hardness, Weight and Pain in his right Side, and a short Cough, with an unfavoury Odour; which I strictly observed, and thence presently distinguished (especially after I had compressed the Side of his Belly under the Ribs) what the Disease was, and that the Seat of it was in the Liver; yet, not willing to be happy in my own Distinction, I desired an intimate Friend of mine (One of the honoured Society of the Col-
 K ledge

ledge of Physicians) to accompany mee, to see the progress of this *Distemper*; which he observing, fully concurr'd with me as to the Seat of the Disease.

The Cure hereof was thus perform'd; The first day I gave my *Powder* once in 4 hours, my *Arcanum Veneris* at Night, and my *Aperitive Spirit* in Drink, as often as the Child drank; and outwardly I applied my *Resolving Oyl*. After the first or second Day (continuing the same Method) I found the *Tumor* did not increase in Magnitude, but the Dolour was much augmented, till two Nights were past. The third Night, the Pain lessened, and within a Day or two after, the Child being taken with great Sickness, and Vomiting, a large quantity of suppurated Matter was cast forth; and no sooner was a cessation of that Vomiting, but great Coughing happened, whereby more of the same putrid Matter was plentifully spit up. After which, the Child falling to sleep, and resting, no more Vomiting followed;

lowed; but the Coughing and Spitting continued (by Intervals) for 3 daies together. This time expired, the Coughing began to abate, and the Urine thenceforth was filled with purulent Matter, which continued to come forth in great quantity (with the Urine) for 7 daies together, not seeming to be diminished in all that Time. About the eighth day happened a loose *Stool* (the Child having been costive all the time before) in which appeared the same purulent Matter, as was before separated by Vomiting, Coughing, and Urine. From that time, the Urine began to clear, and so continued clearing each Day unto perfect *Recovery*. In this Cure no other Medicines were used, than those above specified.

Note: Notwithstanding this Child had *Stools* each day after his first loose *Stool*, yet (except that once) no *Pus* appeared in the *Excrements*. Also, it is worthy of Note, That during the whole *Cure*, no Blood came forth with

the purulent Matter ; a sufficient Testimony of the perfect Suppuration thereof.

*Of an Imposthume of the Stomach,
and its Cure.*

A Young Woman coming to me, having great Dolour in her Stomach, and that largely extended to hardness on the outside, yet compressive ; notwithstanding the many *Remedies* she had taken (according to the Judgment of her *Physicians*) *pro dolore Ventriculi*, the Anguish of her Stomach increased, her Spirits languished, she was subject to great *Heats* and *Colds*, *Hysteric Passions*, *Fumings* in her Head, uncertain *Sleeps*, &c. indubitate Signs of an *Imposthume* present. In this Condition I took her into my Care, and proceeded in her Cure, as followes.

I gave her my *Powder* once in six hours for the first day, and my *Arcanum Metallorum* at Night ; and daily continued the same Method, with my
Scor-

Scorbntic Tincture in all her Drink. In 7 or 8 daies time, the *Imposthume* opening, she voided by *Vomit* a large quantity of *Pus*; and for 4 or 5 daies after (taking the *Powder*) vomited every day, and brought up part of the *Cistis*. At 5 daies end the *Powder* wrought downwards, and the purulent Matter came away by Stools, with the remaining part of the *Cistis*.

Note: Here was no Separation by Urine, for that was clear (as the Urine of a sound Body) during the whole time of the Cure.

Of an Imposthume separated by Urine.

A Woman complaining of great Pains in the Sides of her *Belly* and *Loyus*, without any sign of *Tumefaction* (sensibly perceived by her Self) tho full of Pain and Torture; when all *Means* failed, used by other *Physicians*, (they judging her to be afflicted with *Cholic-Passions*; because of the

Heats, Colds, Tying up, and great Anguish she endured) applyed herself to me. This deplorable *Case* of hers, not being at all obvious to my Distinction, and finding no place for any peculiar *Remedy*, I gave my *Powder* first, as in other *Cases* I had usually done; and (because the Pain was in the descending *Parts*) my *Aperitive Drops* in all her Drink, and my *Arcanum Metallorum*. The *Powder* I gave but once in a day, and the *Arcanum* every Night. This Method I continued for 10 daies; in which time the Pains daily lessened, and all bad *Symptoms* vanished. Yet, being careful, that no *Relict* might be left, I appointed the same *Medicines* to be taken, in the same Order, for 4 daies longer; in which space of time came away by Urine a little long Bag (some Drops of Blood preceeding the *exit* thereof) in which was contained Matter perfectly suppurated. Notwithstanding this, she continued the Use of the *Powder*, for some Weeks after, unto perfect *Recovery*.

Note:

Note : Here, in this *Cure*, was no Separation made, but by Urine only.

*Of an Imposthume in the Head,
and its Cure.*

A Man of middle Age, having weight, puncturing and a Swimming in his *Head*, being perswaded to take my *Medicines*, used them for a small time according to my Order ; but, finding his Pain to increase, refused to be longer governed by my Directions. After this, taking Advice of Others, he used *Sternutories*, whereby issued by the Nostrils a very small quantity of *Bloud* and *Matter*. These *Remedies* not producing that *Ease* he expected, his *Physicians* advised him to Purge ; in the doing of which, appeared both *Matter* and *Bloud* in his *Excrements* : and, thô the *Purge* was very gentle, yet this *Loosness* continued upon him for several daies, inferring so great *Weakness* of *Body*, that he was not able to walk the length of a Room. *Bloud* and *Matter* issued at

every *Stool*, and the Torment then was greater in his *Belly*, than in his *Head*. He languishing thus, and himself and his Friends discerning their own Inadvertency, to follow a specious (but groundless) Hope of the Advantage of Separation by *Stools*; and finding his Weakness greater than before, referred themselves a second time to me. Then I gave my *Powder* every 2 hours, my *Coralline Cordial* once an hour; which *Medicines*, tho' they did somewhat ease the Pain in the *Belly*, and lessen the *Quitter* which was exonerated with the *Excrements*; Yet was it full 10 daies time, before a stop was put to this unnatural way of *Separation*.

Note: As the Dolour of the *Patient's Belly* decreased, the Pain of his *Head* increased; and then, to his own Sense, his *Head* was seemingly extended.

Perceiving this, I every Night gave my *Arcanum Veneris*, and the *Powder* every 4 hours: Then in 4, or 5 Daies the

the *Imposthume* in the Head opened afresh, yielding through the Nostrils and Mouth an indifferently large quantity of Matter, but imperfectly concocted; together with small pieces of Skin, and at last so much skin, as extended upon a Trencher, was as large in length, as the Trencher it self. Afterwards more small pieces of skin came away; but in Conclusion, nothing except Bloud and Matter was vented, till the extirpation thereof.

*Of an Opened Imposthume in the Head,
and its Cure.*

A Woman middle-aged, having for some Months laboured under the great trouble of an *Imposthume* opened, as was manifest by the fetid Matter, that flowed from her Nostrils and Mouth, having so great a Swimming in her Head, that she could not go half a Flight-shot, without resting; and so great a Sense of Fulness in her Head, that (putting her Finger into her Ear) she could feel the floating Matter

Matter moveable ; after all endeavors had been used, by *Errins, Purgations, Drying-Drinks*, and whatsoever other *Means* her *Physicians* thought most fit to be practiz'd ; the Putrefaction being not changed, nor the Fluctuation stopped, she applied her self to me.

In this Case, I used nothing but my *Powder* twice a day, for several daies together, and my *Aperitive Drops* in all her Drink during that time. By the continued Use of these *Means*, her Head seemed (to her) more light-some ; that ill Savour of the descending Matter was almost totally extinct. Then, I gave my *Arcanum Metallorum*, after which a *Gleety-Water* flowed a great while, but void of savour. This Method I continued for almost 9 Months after ; in which Time all that *Distemper* seemed to be subdued, and Nothing remained, except an ill *Habit*, under a *Scorbutic Form*; against which I administred what was formerly specify'd to be proper in *Scorbutic Distempers*. By which *Remedies*,

dies, her Head was reduced to its pristine state, *Weakness* only continuing in that *Part*. This *Cure* was performed many Years since.

Note: It is impossible to write of all particular *Cases* of *Imposthumes*, (tho very briefly, they being so numerous, and daily presented) without enlarging the present *Work* to too great a Volume; therefore I refer the *Reader* to the *Reasons* urged by me in the foregoing *Prologue* to these *Examples*: because the Medicines (by me used) are one and the same in every kind of *Imposthume*; without other Variation, than what occasional *Accidents* may cause me to use.

of

Of Feavers, Putrid, Malignant, Epidemical, or Accidental.

All these *Feavers* are so well known, and so frequently happen, that they need no Description: for, whether the *Patients* be taken with *Chilness*, *Head-ach*, *Vomiting*, *Pain* in the *Back*, or other *Symptomes*; they are all (by me) cured after one and the same Method, with small, or very little Variation.

I alwaies give my *Pouder*, in the beginning of these *Distempers*, and order the same to be repeated every four hours. And then, if a tendency to *Putrefaction* be in the *Chyle*, the *Pouder* either makes *Vomits*, or stops them: Yet, in these Cases, *Sweats* do not suddenly follow the taking the *Pouder*, till all the putrefactive Disposition is removed; however, on the fourth day a laudable *Hypostasis* will appear in the *Urine*: after which time, constant *Sweats* follow unto the end of the *Cure*, which (if my
Simplex

Simplex be daily used with the *Pouder*) is usually compleated on the 7th Day. But, in *Epidemics*, that are continual, if the *Patients* take the *Pouder* so soon as they are seized with *Shiverings*, then *Sweats* quickly follow (unless the *Chyle* be infected) without *Vomiting*, or *Loosness*: and if the *Pouder* be repeated once in four hours, it rarely happens, that the *Cure* is not finished, on the third, fourth, or fifth Day at farthest, if the *Sweats* (coming forth in the mean time) have not been check'd.

Note : That in *Cure* of these *Feavers* (viz. *Putrid* and *Epidemic*) I administer all things, as in the former *Plague* ; except my *Aqua-Pestilentialis*, and some other things only fitted for that present *Necessity*.

of

*Of Feavers continual, and intermitting,
complicated, and of Feavers simply
Intermitting.*

In these *Continual Feavers*, tho stronger *Paroxysmes* daily be, or every other day; yet, in the *Intermissions* the *Feaver* is not wholly off. Nevertheless, in these Cases, I follow the same Method, as in the other *Feavers*, with this Variation only, viz. That I give my *Simplex* (or *Febrifugal Drops*) once in an hour or two; both in the *Paroxysme*, and *Intermission*. This Order being observed, these *Feavers* are generally terminated, at the third or fourth Fit: at which time usually 3, or 4 loose *Stools* happen, just upon the Separation of the *Febrile Power*.

In *Intermitting Feavers*, where no constant Continuance is, between the *Paroxysmes*, I also give the same *Medicines*, tho not in the same Quantity, and have alwaies found them to answer the Ends of *Nature*; unless, by
Irre-

Irregularity of *Patients*, their proper Effects have been impeded. Therefore, in these Cases, I could never see any just necessity for the use of the *Peruvian Bark*, call'd the *Jesuits Powder*: for what Repute soever that *Bark* hath got in the World, the Merit thereof is as yet undiscerned by me. By my *Medicines*, both Spirit and Matter are separated, and not lockt up together, as by the *Peruvian Bark* they alwayes are. For, I have by Experience discerned more grievous and long adhering *Calamities* to follow the use thereof, (especially in *Quartanes*, or *Malignant Feavers*) than those *Diseases* themselves would ever have left. Yet, I deny not, but that sound People (of haile Constitutions) where no Malignity is, having *Intermitting Feavers*, may receive benefit, by the taking off the Fits by that way; provided *Nature* her Self be strong enough to subdue the *Relicts* afterward; otherwise not.

Of Quartanes.

These *Feavers*, according to my Opinion, are far better and much more safely Cured without, than with the *Jesuits-Powder*; because I never found their long Continuance prejudicial to *Nature*; except where *Nature* her self, or *Physicians*, have inferred Dammage, by not resolving Matter, and Spirit, at the same time; therefore, I here speak no further of them.

Likewise of *Small Pox* and *Meazles*, Diseases very well known, I forbear to write any thing; except this observation, That their Malignity is somewhat abated, their Matter diminished, and the *Patients* continue in *Sweats* most of the time, by the use of my Medicines: And of *Convulsions*, preceeding the said *Small Pox*, I speak not here, because they are sufficiently treated of in the Chapter of *Convulsions*.

Of Diseases of the Womb.

Having hitherto said nothing of those grievous Infirmities, incident to Women only, that arise from the Inordinacies, Defects, and Distemperatures of the *Matrix*, (which hath a peculiar Government in their Bodies) and generally prove to be more frequent, lamentable, and dangerous, than most or all of the other Diseases above treated of; I thought it highly necessary here to subjoyn a peculiar, plain, and succinct Discourse of them, shewing what Remedies I used, and the Method I alwaies observed in Cure of the same

Of Imbecillity of the Womb.

I call that an *Imbecillity*, when the *Matrix* is not capable of Conception; or after Conception, hath not strength sufficient to retain the *Embryon*. Both these do naturally arise, either from some superfluity adhering to the *Part*, or through Indisposition of the *Archæus* thereof: The One of these is

I *Spiritual*

Spiritual, the Other *Material*. The *Spiritual* is evident by the Proneness of the *Archeus* (or Spirit of Life) to form a too great Contraction, or over-much *Laxation* in the Part: the *Material* is sensibly obvious, by over-much *Moysture*, or extream *Dryness*. That, which is *material*, consisting of those Excesses of *Dryness* and *Moysture*, is remedied by my *Powder* taken twice a day. three Daies before the Monthly Flux, and during that flowing, and for three daies after. This Method being observed for two or three Months, those *Weaknesses* are for the most part removed, and the *Womb* rendred apt to perform those natural Offices, it could not do before. But, in *Contractions* and *Laxations* of the *Womb* (most true Effects of the Errour of the *Spirit*, or *Archeus*, of the *Part*) there is no Observation of time required: only, when such *Patients* come to me, I order them to take my *Powder* twice a Day, for three Daies together (all the said three daies; and during the whole time

The time of their Cure, taking my *Scorbutic Tincture*, 20 Drops at a time, in all the Drink they drink) and when the three first dayes are expired, I give one Dose of my *Arcanum Veneris*, every Night going into Bed, and my *Powder* every morning following; always keeping this Method, till the Evil be sensibly removed. Other Accidents, that may intervene, during such Cures, cannot well be described here; but must be referred to the Judgment of *Physicians*, to apply their helping-hand whensoever they do occur.

Of Miscarriages.

But, because (in the former *Paragraph*) I but tacitely hinted at *Abortion*, where I spake of the Imbecillity of the Womb, to retain the Conceived *Embryon*, I think it needful here to express my self further, touching such like Accidents attending Women with Child; of which, some are false *Conceptions*, with the true;

others only Tendency to Abortion without any false *Conception*; in both which, I intend to declare, what hath been my Judgment and Practice, candidly and freely, and how I have cured, or helped the same. Where false *Conceptions* have been (in Women with Child) which were usually followed with great *Floudings* rendering the *Parties* doubtful, whether they had conceived or not; I gave my *Powder* often, till the *Flouding* ceased. Then (if the *Embryon* was not too much injured by that *Flouding*) the false *Conception* was expelled and the true preserved. And, because in this Case, there is often great Faintings, I ordered my *Scorbutic Tincture* to be given, 20 Drops at a time (in *Drink*) once in 2, or 3 hours where no false *Conception* was, and yet a Tendency to *Abortion*, perceivable by the falling of the Womb and *Pains* attending, I gave my *Powder* once in four hours; And if in twelve hours the *Pains* ceased, the continued use of my *Powder* perfectly

fectly cured, without other helps: but if (as sometimes hap'ned) those Symptomes vanished not, I gave one Dose of my *Arcanum Veneris*, at night, and six hours after my *Pouder*, then I applyed my *Histerick Plaster* to the Navel, and by these means compleated the Cure. Yet, where *Abortion* unavoidable hap'ned; I (by *Experience*) found the continued observation of my Method above prescribed; with the Addition of my *Hysterical Spirit*, did certainly take off all *Relicks* of the said *Abortions* without prejudice to the Party.

Of Child-bearing.

If *Child-bearing Women*, before the *Birth*, have *Floudings*, and no Pain, and yet the *Child* be right; the taking the *Pouder* stops *Floudings*, brings on *Pains* (if the time of the *Birth* be fully come) and causeth an happy Delivery. But, if the *Child* be not right, (for which there is no help but the hand) then if the due time of the *Birth* be not fully come, the

same *Medicine*, stops *Floudings*, and
 'repreſſeth *Pains* till the natural time
 of *Delivery* approacheth. When
 that comes, and the Child is Born, I
 give the ſame *Pouder* (according to
 the *Child-bed Womans* ſtrength, or
 the *Exigency* of Nature) either eve-
 ry two, four, or ſix hours to overcome
 the *After-pains*; which it certainly
 in a ſhort time takes off. Alſo if
 ſaſe *Conceptions* remained in the
Womb after the *Birth*, or (thro gh
Ignorance, or *Careleſneſs* of the Mid-
 wife) any part of the *After-burthen*
 were left; none of theſe did ever
 putrify (but were naturally expelled)
 where my *Medicines* were uſed: For
 I certainly know, that all ſuch *Reliſts*
 were ſaſely expelled (without putre-
 faction) if my *Pouder*, *Hysterick Cor-*
dial, and *Hysterick Drops* were taken
 according to my order. Yea, I have
 by long *Experience* known, that
 where my *Pouder* was continually
 uſed (twice a Day) by *Women* lying
 in, during the whole Month, they
 always found greater ſtrength and
 liveli-

liveliness, than could be discerned in others, not taking the same *Medicine*; tho' the green *Water* continued longer in such, than in those, unto whom none of my *Powder* had been given. Therefore (to prove the certainty of these *Medicines*) I can most truly assert, that never any *Woman* using them in the manner above prescribed, died in *Child-bed* (of the *Diseases of Child-bearing*) from the beginning of my *Practice* unto this very Day under my Hands.

Of Floudings in General.

Floudings, so well known, and too often lamented, are frequently stopped, but never cured, by *Particular Remedies*: Therefore, in such Cases, I give my *Powder* once in two or four hours, and continue the use thereof, in the same Method, till the *Floudings* cease, which usually is in a day or two after the first administration of the *Medicine*; also all *Acrimonies* (occasioned by those *Floudings*) are taken off, and the Cure

L 4 happily

happily effected by the use of that *Remedy* only; which performs not this by a forcible stopping or binding, (as particular *Medicines* usually do,) but by inciting *Nature* to free herself from that Inordinancy; which being done every natural Evil, usually attending such *Fludings*, is certainly removed: For *Nature*, assisted thereby, permits not the *Bloud* to corrupt in the *Womb*; through the *Acrimony* of which foul *Ulcers* are often formed, nay, sometimes *Sphacela's* are induced, and other Evils, to the ruin of the *Patient*.

But, because what is hitherto written, will unto most men seem only an Historical Relation of *Womb-Diseases* in general; no particular Cure being hereunto annexed; I therefore now descend to a more plain *Demonstration*, particularly proving, by several *Examples*, the *Power* and extraordinary *Service* of my *Remedies*, when used as is fit, in those sad and deplorable *Cases* above mentioned.

Exam-

Example. I.

*Of an Imposthume in the Womb
of a Woman with Child.*

A Woman, about seven Months gon with Child, was afflicted with great Pain and Torture in her Womb; which manifested the proper Signs of a contra-natural Cause existent, by Issue of *Bloud* (not *Flouding-like*, but by *Dribblings*) at last of *Quarter*. Upon these apparent Signs of a suppurated *Imposthume*, I was sought for and hearing what had hap'ned, could not but give Judgment of an *Imposthume* present. Yet, having read *Hipocrates* (of whose *Sincerity* and deep *Skill*, in curing *Diseases* of his time, no Prudent *Man*, unto this day, doubts) and finding him to proclaim *Imposthumes*, and *Ulcers* of the *Womb*, not curable in *Women* with *Child*, I was very loath to be con-

concern'd in this Case: but, Impor-
tunity and Necessity overweighing,
I adventur'd to apply my self to the
Cure. In order to which I first gave
my *Pouder*, once in 8 hours; and
my *Arcanum Veneris*, at Night going
into *Bed*. This *Method* was continu-
ed every *Day*, without other *Medicines*
(except some small *Cordials* for *Sup-
port*) unto the time of her *Delive-
ry*. During which space of Time,
after the taking these *Medicines*, *Mat-
ter* flowed each *Day* more than o-
ther, for a great part of that time;
in which time her *Pains* neverthe-
less vanished, and she grew more live-
ly, than before; but when the time
of her *Delivery* drew near, the *Mat-
ter*, that came forth, was less and
less each day. After *Delivery*, I
viewing the *Bag*, in which the Child
had been contained, did plainly dis-
cern the *Compass* of the *Imposthume*,
and some part of the *Matter* unresol-
ved, upon the *Out-side* of the *Bag*.
But afterwards to this same *Woman*,
so well delivered of a *Sound* and
well

well proportioned *Child*, I gave my *Medicines* (all the time of her lying in) in the same *Method*, as is above prescribed ; and she recovered *Strength*, and after this had several other *Children*, and is now alive, tho this hap'ned fourteen years since.

Example 2:

Of a Dropsy in the Womb of a Woman with Child.

A *Woman* with *Child*, before quickning, being swelled (to outward appearance) like one ready to be delivered, sent for me : I seeing the *Woman*, and hearing how it was with her, could not but be amazed, and doubt of the reality of her Conception. Nevertheless because I well knew the certainty, and efficacious Power of my *Medicines* (above specified) in Cases no less deplorable, I rejected all thoughts of particular Remedies, and applied my self to that general Method

thod I had formerly used. Accordingly, I gave my *Powder*, Night and Morning, for three days; yet no separation hap'ned during that time; but the *Woman* found her self somewhat more lively than before. The fourth Day, I gave my *Arcanum Metallorum*, and the following Morning my *Powder*: That Day came forth a Dribbling of *Water*, and the next Day more. This Method I continued, and, in three Days time after, more than too Gallons of *Water*, was voided, and the *Dropsy* separated. Then I ordered the *Powder* to be taken *Night and Morning*, until Quickning; and all the time after of her being with Child, I prescribed to her the same *Powder*, to be taken a Day or two at a time, whensoever any Appearance of a Return of the *Dropsy* was; and, by this means, she went out her full time, had a sound *Child*, and several *Children* after, and hath continued Well and in *Health* for about these seven Years since.

Exam-

*Example 3.**Of an Ulcer in the Womb.*

In this sad Case, the Neck of the *Womb* was tumified, uneven, hard in one place, tender in another, and raw in a third; as was clearly testified by divers Midwives then present: The *Sanies*, that flowed from thence, was Red, Yellow, and greenish White. In Cure of this *Woman*, I gave my *Pouder* every Day once, and at Night my *Arcanum* of Metals, and (perhaps) the next Night my *Arcanum Veneris*, changing them as I saw occasion; but my *Pouder* I always gave once a Day. During this Cure, many Changes and Accidents hap'ned, to which I applied particular Remedies, too long to be here incerted. After some *Series* of time, all these Accidents vanished, and the suppurated Matter by little and little abated, and at length perfect

fect Health followed. This *Woman* after her Recovery Conceived, and hath had several *Children* since, and is alive at this day. This Cure was performed about seven Years ago.

Example. 4.

Of a Tumified Womb.

A young *Woman*, labouring under a natural Deficiency propagated to her, striving to extrude it self by Hemeroids and Piles, being also at the same time afflicted with a Tumified *Womb*, hard and sore, so that she could not possibly bear the Congress of her Husband; and having long sustained this Calamity, and finding the Remedies of other *Physicians* useless, applied her self to me. I streight, in order to her Cure, gave her my *Powder* every Morning, and my *Arcanum Veneris*, every Night, appointing my *Scerbutick Tincture* to be taken in
Drink,

Drink, by twenty *Drops* at a time, as often as she drank. And this Method was continued for full four Months; after which time she quickly Conceived with *Child*, and hath ever since remained well, though she were cured of this Malady divers Years ago.

Example. 5.

Of a Mola.

Being called to a *Woman*, labouring under great *Floudings*, who conceived her self to be with *Child*; when I had observed the great quantity of *Bloud*, that came from her, the Midwife (then present) gave me an account of the closure of the *Womb*; and so, an Impossibility of distinguishing the Concern. I finding her Case such, caused the *Pouder* to be given twice in one hour; in which time, the Flux of *Bloud* began to stop, and the *Womb* to open a little, yet no more than sufficed to admit
the

the Midwives finger to distinguish somewhat unusual. Whereupon I desired her to give me some more plain Testimony of what she felt ; and by her words I judged it to be no *Child*. And as I judged, so it proved: for, when the Midwife could somewhat better reach, what she had before touched, she brought forth a Gleuy Matter, white and clear: I, seeing this, ordered her to bring it away as fast as she could ; but , she (having no more place open, than for one Finger to enter) brought it away by piece-meal, I giving some Cordial for support to the afflicted *Woman*, in the mean time. This Matter I caused (when as much was brought away, as possibly could be by the Midwives Finger) to be put into a Bason of *Water*, where it joyned all together, and seemed in quantity to be no less than a Quart would contain. Now because (without force) the *Womb* could be no further opened, the Remainder was left to the power of *Medicine*. Therefore I gave
my

my *Powder* every hour for twenty four hours; at the end of which, this sadly distressed *Woman* began to be pretty sedate and quiet, and no *Bloud* appeared: for I think she had before evacuated all, or the greatest part of all she had. Then I gave my *Powder* twice or thrice a Day, for several Dayes after, and sometimes my *Ar- canum Veneris*. During this *Cure* the *Cleanings* were not *Sanguineous*, but *Aqueous*, and continued for Seventy two Days. In all which time no *Bloud* appeared, but a *Cleansing Water*, sometimes of one Colour, sometimes of another, as is *Common* to other *Women*. After this, she each Day increased in Strength, and at length became perfectly well, and hath since had several *Children*.

Now, forasmuch, as I have (in all the *Diseases* above-named) made frequent mention of my *Powder*, shewing the particular use thereof in those *Cases*; but have never yet Published the *General* use of the same, though it seems to me to be of greater concern

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to the *Publick*, than any other *Medicine* before specify'd; I am therefore willing here to subjoyn a succinct and plain *Description* of the *General* use of this *Powder*, and also of my *Scorbutic Tincture* (the first being more *Material*; the latter more *Spiritual*) for the necessary help of particular *Persons* or *Families*, where *Physicians* are not easily to be had: experimentally knowing the *Powder* to manifest its *Operation* chiefly in the first *Digestion*, and the *Effects* thereof; and the *Tincture* to be singularly useful, for *Purification* of the *Bloud*, opening the *Obstruction* of the *Nerves*, *Spleen*, *Liver*, and *Gall*, separating the superfluous moisture of the *Glandules*, and acrimonious *Humors* in the *Reins*.

Of the Use of the Powder.

In the beginning of every *Disease*, known or unknown, where the *Stomach* is concerned, there I give the *Powder* first; which, tho' it may not cure

cure (as in *Apoplexies*) yet it is more safe than any other commonly known Remedy, either of the *Shops*, or of any Modern *Physicians* of Publick Note at this Day: because it is not only subservient to Nature in preventing the formation of *Diseases*; but is also (if timely taken) sufficient to enervate, or nullifie their existence when formed. For in the Primary Assault of any *Disease* (that is, upon the first perceivance of Illness) being once or twice taken, it either wholly prevents the growth and increase of that *Disease*, or renders it fit to be more easily cured with other *Medicines*.

In *Diseases* arriv'd to some height, as of two or three Dayes, or longer continuance, especially if undeterminate, this *Powder* sometimes solely and alone works (being taken at first twice or thrice a Day, and afterwards Morning and Evening) unto perfect Recovery; but, in Intermittent *Fever*s I alwayes give it an hour before the *Fit*. In every *Epidemic*, *Putrid*,

or *Acute Feaver*, it answers the regular Intention of Nature ; because it sometimes *Vomiteth*, *Purgeth*, and *provokes Sweats* (without the help of *Cloathes* more than usual) and other-while stayeth *Vomiting* and *Loosness* arising from *Nature's Errour*, or debility of *Parts*, or *Organs* ; rectifying her *Errour*, and strengthening the *Parts*. Also it stops those *Morbific Sweats*, that arise from *Languishment* ; or alters such *Sweats*, as are produced by forcible *Diaphoreticks*, unseasonably used, contrary to the intent of *Nature*.

In *Vertigoes*, and all *Dolours* of the *Head*, *Stomach*, *Back*, or *Sides*, it is a *Medicine* of general Use and Service.

In the *Iliac* and *Cholic Passions*, in *Numnesses*, and all *Pains* in the *Muscles*, that happen from the *Scurvey* ; or in any other *Congealed Distemper*, or what may be comprehended under the Name of *Congelation*, this *Powder* proves it self a powerful *Remedy* ; because, if taken in hot *Possiet-Drink*,
Sweats

Sweats usually follow the taking thereof.

Also, in every *Scorbutic Distemper* it is very available, and acts as variously as the *Scorbutic Forme* is various; for in all *Fluctuations*, or *Diseases of Resolution*, it is no less serviceable, than in *Congealed Distempers*; because being a *Medicine* truly Natural, *Nature* can use it either way, to her own benefit.

In *Pleurishes*, *Bruises*, and all *Imposthumes* inward or outward, it will compleatly answer the *Desire* of a good *Physician*: for it powerfully resists *Putrefaction*; and tho' it cannot always prevent *Impostumation*, or hinder *Putrefaction* when begun; yet it ripens the Matter begun to be Putrified, and afterwards expels it when perfectly digested.

In the *Bloudy-Flux* it is a certain and speedy *Cure*, even to admiration; also in the *Gripping of the Guts*, attended with vehement *Vomitings*, and a continued *Loosness*, it effects so much, beyond the Power of other *Medi-*

gines, as is scarcely credible ; yet the same *Powder*, in extream *Costiveness*, accomplisheth the Work, by loosening the Belly.

In the *Small-Pox*, taken in the beginning of the *Disease*, it causeth *Vomiting*, *Purging*, or *Sweats*, and then binds the *Body* (as is fit) and brings out the *Small-Pox* ; fortifying the Life as far as it is gifted for that work.

In the *Faundies*, no *Medicine*, that ever I used, exceeds this : for it extirpates that *Disease*, Root and Branch.

This *Powder*, frequently taken, prevents the Formation of *Worms* in the *Body* ; where *Matter of Worms* is made, it expels that ; and if *Worms* be really formed, enableth *Nature* to cast them out alive or dead.

In *Surfeits*, contracted from *Excesses of Meats, Drinks*, or over-great Labour it is singularly useful ; because it either causeth *Vomitings*, or *Stools*, or provokes *Sweats* powerfully, thereby to clear the first *Digestion*, or resolve the *Congelation*, caused by those *Excesses*. In

In *Convulsions*, it is highly serviceable, as (in the *Chapter of Convulsions* I have largely shewed ;) and if given to *Children* newly Born, and for some time used , it prevents such *Fits*, by carrying off those *Crudities Children* bring with them into the *World*.

In all highly Malignant, and *Pestilential Diseases* , it proves it self a true Succour to *Nature*, if taken every four hours. For in such *Cases* it acts vigorously towards expelling all *Venomes*.

In *Feminine Diseases*, all Intemperancies, Inordinacies , and Distemperatures of the *Womb*, 'tis a certain and speedy *Remedy*.

If *Women* with *Child* take the *Powder* upon any Sense of Illness, or where a Tendency to *Abortion* is ; it prevents the Danger thereof by strengthening the *Womb*. In the *Birth* it brings on *Pains*, and hastens the *Labour* with *Safety* ; but if the natural time of *Delivery* be not near, it restrains *Pains* until that time comes. It stops *Floudings*, facilitates the *Birth*,

and cleanseth as is fit, curing the *After-Pains*; and in *Women Lying in*, answereth the Necessities of the Patient, either in *Cleansing* or *Strengthening*.

Likewise, the *Monthly Flux* is by this *Remedy* brought into due Order; if inordinate, it checks that inordinacy; if too little or not at all, it brings down the same in due time and Order; being taken at certain times of the *Moon*, with respect had to the *Age of Women* or *Young Maids*. Therefore, in the *Latter* (with other small helps) it sometimes cures the *Green-Sickness*, altering the Inordinacy of the *Appetite*, and brings them to a due *State of Health*, and right *Colour of Complexion*.

In the *Piles* and *Hemorrhoids* it is a *Medicine* of singular use: for it opens the *Piles*, or dissolves them; it opens also the *Hemorrhoids*, and cures them when open'd, preventing *Ulcers* in the Parts.

Also in the *Sore* or *Ulcerated Breasts of Women*, this *Powder* is of great Service. It

It strengthens a weak *Stomach*, enabling it to retain the *Food*, and digest it; especially if taken so soon as the Parties have eaten. And in all Weaknesses of old Age, so far as the first Digestion is concerned, it is of use.

The *Dose* to a *Man* or *Woman*, full grown, is 3j. to a *Child* newly-born, 7 or 10 gr. and so proportionably to all *Ages*, between the *Birth* and full *Growth*. It is to be repeated once in 4, 6, 8, or 12 hours, according to the manner of its *Operation*, and the *Necessity* of the *Sick*. The *Vehicle* may be either *Breast Milk*, *Beer*, *Ale*, *Wine*, or *Mace-Ale*, as the *Patients* best like, or the *Necessity* of the *Disease* shall require.

Note: In the Use of this *Powder*, let the following *General Rule* be always observed. Whether it worketh by *Vomiting*, *Purging*, *Sweating*, or *Urine*, so long as any such *Operation* lasteth, it ought to be continued; so likewise, in restraining diseasy *Sweats*, contra-natural *Vomiting*, or *Purging*,
 conti-

continue the use of the same, until it be clearly seen, that *Nature* hath no further need thereof in that Exigency.

Of the Use and Dose of the Tincture.

In *Apoplexies*, *Palsys*, *Vertigoes*, and *Epilepsies*, *Rheumatisms*, *Gouts*, *Stone*, *Stranguries* (too frequent Issues of the *Scurvey*) and other *Distempers*, that have their Propagation from things congealing, or too much acrimonious, inferring *Pains* or *Numbnesses*, &c. I have by Experience found this *Tincture* to be of general *Use* and *Service*, if taken in the following Order.

Considering most of the *Diseases* above-named, are either *Hereditary*, or of long *Continuance*, or Both, it is expedient in all the aforesaid *Cases*, that this *Tincture* be taken daily four times a Day (in *Beer*, *Ale*, or *Wine*) twenty *Drops* at a time, when the *Stomach* is most empty; but more especially; let it be taken in the *Morning* fasting, and at Night going into Bed, without

without mixing the same with any *Specific*, or direct-working *Medicine*: though (it must be understood) that this *Tincture* must never be taken, but in some *Liquor*, or other.

In *Scorbutick Affects*, appearing in other forms than above described, use the *Tincture* in the same manner, until the *Diseases* be abated, never using any other *Medicine* with it, except my *Powder*, or other *Medicines* above specified in the *Chapter* of the *Scurvy*; only the *Dose* must sometimes be increased; as it must also in all Tendencies to Stagnization, whereof chilness, and coldness are fore-runners.

In all *Impurities* of the *Bloud*, of what kind soever, whether *Pox*, *Surfets*, *Scabs*, *Tetters*, *Scales*, *Ring-worms*, *Spots*, *Freckles*, *Morphews*, *Sores* in the *Mouth*, or other *Parts*, if constantly taken (in manner aforesaid) for a Month together, viz. Four times a Day, or as often as the afflicted *Party* drinks, and the external *Parts* washed, with his (or her) *Urine* every Morning and Evening, it will prove

prove it self a very effectual *Remedy*.

In the *Green-Sickness*, and *Feminine Obstructions*, this *Tincture* is of singular use, if taken three, or four times a Day in *Drink*: For, it restores their lost *Complexion*, and opens all *Obstructions* of *Spleen* and *Liver*. Also it cleanseth the *Spleen* and *Reins*, easeth the *Dolours* of the same; and is of admirable *Service*, in *Hypochondriac Melancholy*. But in these *Distempers* it must be taken in all *Drinks*, or *Liquid Meats* the *Patients* use, viz. 15 Drops at a time, and constantly every Day, until their *Afflictions* are altered

In the *Distempers* of *Old*, or declining *Age*, as *Asthma's*, *Coughs*, &c. that arise from the debility of the *Transpirative Faculties*; by reason of which, they labour under shortness of *Breath*, and troublesom *Phlegm*, it is beneficial. For, altho this *Tincture* cannot wholly take off these *Distempers* from aged *Persons*, yet it doth much alleviate them; provided it be
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frequently taken, and that in a large Quantity, viz. 40 Drops at Night going into Bed, and also every Morning fasting.

In *Suppression, Difficulty, or Sharpness of Urine*, it is an Effectual Remedy, if 20 Drops be taken Morning and Evening in *Mace-Ale*, or in a Decoction of *Mallows* if they design Ease; or *Parsley-Roots*, if they intend Expulsion.

In *Convulsions, Lethargies, great Pains, Weights, or Numnesses of the Head*, it is profitable, if taken 4 times a Day, 20 Drops at a time.

Against *Pains in the Stomach*, and the *Weaknesses* thereof, it is very efficacious, if 30, or 40 Drops be taken at a time, twice or four times a Day in *Drink* when the *Pains* begin to invade, and the use thereof continued, till the *Dolour* ceases. Only in this Case, let the *Parties* grieved be sure to take Care, never to eat or drink, until they are assured, that what they eat and drank before be well digested.

In

In *Imbecillity* of the *Generative Faculty*, or in *Weakness*, *Coldness*, and *Unaptness* to conceive, this *Tincture* is very profitable, if twenty Drops at a time be taken in *Sack*, three times a Day, viz. In the Morning Fasting, one hour before Dinner, and at four a Clock after Noon; and the fourth time at Night going into Bed, in *Mace-Ale*, especially if the *Powder* be us'd with it. This Method must be continued for a Month together.

For Recovery of Strength in *Consumptions*, where the *Lungs* are not Ulcerated, this *Medicine* ought to be given, by 10 Drops at a time, as often as the languishing *Party* takes any thing Liquid (whether *Broth*, *Milk*, *Jellies*, or *Emulsions* of any kind) as also in all his or her *Drink*.

The same *Tincture* is no less effectual in the *Jaundies*, if 30, or 40 Drops be taken at a time, in what *Drink* the afflicted *Party* best liketh, in the same manner as before; and the Use thereof continued, till the *Urine* be clear, as it was before the *Disease* invaded.

Against

Against *After-Pains* in *Childbed*, and to open *Obstructions*, this *Medicine* effectually yields Relief; if 10 Drops be given to *Women* in that *Condition*, in their usual *Caudle*, every time they drink it.

A *Child* of a year *Old* may take 2 Drops, in two Spoonfuls of *Breast-Milk*, and so proportionably.

Note : In taking, or administering this *Tincture* it is very convenient to be careful, not to suffer your *Selves*, *Friends*, or *Patients*, to be overpersuaded, by any *Arguments* whatsoever, to take *Purging* or *Solutive Medicines*, altho your own, *Friends*, or *Patients Bodies* seem to be somewhat *Costive* : for so doing you will much retard the benefit, which would naturally accrew from this *Tincture*, by its *Transpirative Vertue*. And let this also be a *Caution* to *All*, in every kind of *Distemper*, where this *Medicine* is used, not to take or intermix any other things, (except as is above in this *Tredtise* described) with the same.

Now

Now, because I very well know the Generality of *People* to be so far from believing these contrary Operations, that they will exclaim against them, as *Impossibilities* in *Nature*, I thought it requisite here to subjoyn (as is well known to *Practitioners* in *Chirurgy*) that the Herb *St. Johns-wort*, doth as certainly dissolve congealed *Bloud* in *Bruises*, as by Congelation an incised *Wound*, *Stab*, or *Prick*: which being *Actions* so different, may somewhat plead for the Verity of what I have written. But, if this single *Example* be not sufficient, let any One make Experiment of the Power of the *Ash-Tree*, cut down (when *Sol* is in *Gemini*, with the *Girdle* of *Orion*, and just ascending) and divided into small flat Sticks; for any one of them applied to a *Cut*, *Stab*, or *Prick*, and held there for some small time, quickly and evidently heal the *Wound* without Suppuration.

Also in *Bruises*, thô large and great, if a broad piece of that Wood be rubbed gently upon them, he shall find a sudden

sudden Resolution, in the space of a Quarter of an hour (if this be done at first) and no *Blackness* appearing: and if it be apply'd speedily, In *Burns*, and *Scalds*, no *Blisters* will arise: In *Stings* of *Wasps* and *Bees*, and *Pricks* of *Thorns*, this *Wood* is a speedy *Remedy*, if presently applied: In *Bleeding at the Nostrils*, thô very great and large, if a piece of the *Wood* be held to the *Nostrils*, and rubbed just above the Gristle of the *Nose*; you shall quickly see the *Blood* stopped. Likewise, in *Bitings* of *Dogs*, thô their *Teeth* have entred deep, if suddenly applied, all the *Anguish*, and *Danger* of those *Bitings* are as suddenly removed.

If a single *Plant* can perform such various and contrary *Actions*, what then shall *Minerals* and *Metals* effect, wherein all the Seven great *Properties* of *Nature* are concentred.

I could enlarge this *Section* with many other signal *Examples* and *Proofs*, but I shall conclude all with this *Corollary*: that, since *Nature* is

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the true *Preserver* and *Curer* in all *Distempers*; and is more active and subtile for her own Preservation and Recovery, than any adventitious *Agent* can be. That *Preparation* must needs be fitter, and more useful (in those her *Methods*) which attends and assisteth her *Inclinations* and *Actions*; than That, which disturbs her *Intentions*, and imposeth *Operations* upon her, contrary to her own *Designs*: to which *Errors* and *Mistakes* all particular *Medicines*, and the *Appliers* of them, are very obnoxious. Wherefore, if I have had the Blessing to find out *Medicaments* (universal as to *Parts* and *Persons*) which will be perfectly compliant, and subservient to *Nature's* Tendencies, as my long and successful Experience of them persuades me I have done; and whereof Others may be likewise convinced, if they will make studious Tryal of my *Receipts*; I would not have any pre-judicate *Person* wonder at this my Assertion, that one and the same individual *Medicine* can congeal and resolve,

solve, open and shut, work upwards
 and downwards, or (in a word) pro-
 duce quite contrary *Effects*, tho' *Some*
Doctors have averred to my *Face*, this
 thing to be impossible: For, if *Nature*
 in contrary *Exigencies*, cannot but act
 contrary ways to her own *Relief*;
 then consequently the *Physic* that doth
 not forcibly drive *Nature* out of her
Course, but officiously follow her in
 her own *Motions*, must like an *Hand-*
maid necessarily trace the *Footsteps* of
 her *Mistress*. And what *Man*, that
 does but understand, or possess a *Na-*
ture, is ignorant, that the *Means* and
Passages which she takes in *Difficulties*
 for her *Succour* and *Safety*, are
 strangely different, contrary and my-
 sterious; and yet most ingenious to a
Miracle?

Here are no Angry flames, only some
(bright
Beams of plain Truth flowing from
(Nature's light.

FINIS.

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